The
CHURCHMAN
QUARTERLY JOURNAL OF ANGLICAN THEOLOGY

VOL. LXXII. SEVENTY-NINTH YEAR NO. 1

Editorial

The Vestments Canon

Welsh Revivalists of the Eighteenth Century

Ways of Prayer — Catholic and Protestant — II

Seventeenth Century Teaching on the Christian Life — II

Book Reviews

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In the U.S.A., annual subscription one dollar, payable to The Seminary Bookstore, Virginia Theological Seminary, Alexandria, Va., U.S.A.

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Editorial

THE leading article in this issue is the substance of the Islington Presidential Address. The day following, the Vestments Canon was passed through Convocation, but the arguments set out by Mr. Wood should be carefully weighed.

Every Evangelical must be exercised in mind as to our right future course. Certainly there is now a far better atmosphere in these debates; Evangelical feelings are not dismissed as factious opposition, and the removal of the misguided Canon on obedience to future unspecified dictations is a step in the right direction. But what, now, about vestments?

One line would be to fight the Vestments Canon every step of the way, until Parliament gives us victory, as well it may. What then? The nation has been treated to a spectacle of religious scrapping; Anglo-Catholics will continue to use vestments, and unless we have a series of lawsuits, which will bring the Church into disrepute, we are back exactly where we were, with the nation sick of the business and little disposed to listen to the Church of England.

If, on the other hand, we take Professor Sykes' line, and accept his teaching on comprehensiveness, that the exclusive Protestant emphasis of former times was misguided, we are left, to put it baldly, with a Church which proclaims to the nation: "There are two ways to heaven, two quite different kinds of Christian minister—both are right; choose your preference." If, again, we withdraw all opposition having made our protest, it is almost certain that the "de-doctrinating" clause will be ignored and forgotten. The weight of numbers in the ordained ministry is not at present in our favour, and the nation may before long receive the subtle impression that the "official" teaching of the Church of England is of eucharistic sacrifice, as in South Africa, and that Evangelicals are a foolish minority who have refused to accept the verdict. And, in addition, reunion will be retarded indefinitely.

Whichever way we look, the Vestments Canon appears to bedevil the future. But we are in danger of losing our sense of proportion. What *really* matters to-day? To the ordinary semi-pagan yet spiritually hungry man or woman of the mid-twentieth century, the whole business appears almost ridiculous. These are harsh words, but one cannot but echo Canon Moore Darling's remark, in his book reviewed in this issue: "Oh how utterly much the over-professionalization of religion has to answer for!" It might be said, and it is true, that Evangelicals do more than anyone else to get the Church away from this professionalized clericalism. But if we are deflected to a new ritual war, we shall be among the worst offenders.

Perhaps one solution might be suggested by the Lutheran Church, or the Mar Thoma Church in South India. Each is a Church in which vestments are worn, and yet at its best is strongly evangelical and evangelistic (where it is not, its failure springs from modernist teaching). Is it possible that if vestments are condoned in the Church of England, the results will not be so terrible after all?

Another way out is to see that Parliament insists on a far stronger "footnote" than the de-doctrinating clause; a clear statement such as: "In that certain in the Church of England are guided by their conscience to the use of vestments, they are permitted to do so, but only because a tender conscience must be respected. The Church knows nothing of the doctrinal teaching of vestments, whatever may be said to the contrary."

Best of all would be a self-denying decision on the part of both Evangelicals and Anglo-Catholics to ask for the postponement of the Vestments Canon. We cannot afford a ritual war at this juncture. England needs evangelizing—men and women are crying out for spiritual help, however more the surface of modern life may suggest the contrary. All hands must turn to that, and in a more propitious time we can return to this vexed question. Before the 1914 war "Votes for Women" agitated the nation. When war broke out, a truce was called, and after it was over the business resolved itself. We face now a vital battle for the soul of the nation. Can we not—both sides—call a truce, and carry on with the job God is calling us to do?

* * * * *

After the June number the Editor will be abroad for nearly two years on a special assignment, and has been granted leave of absence by the publishers, who will be putting THE CHURCHMAN into the hands of a Deputy. Full details will be given in the next issue, but the Editor would be grateful if from now on all correspondence be directed to him at Wine Office Court and not at Templecombe.

* * * * *

The Editor is glad to draw attention to three further booklets published by CRUSADE. In *Christian Faith and Fellowship*, by Frank Colquhoun, a former Editor of THE CHURCHMAN lucidly outlines the principles of evangelical unity. His arguments are admirable, and should be widely disseminated. *A Bibliography of Booklets*, by T. Dudley-Smith, is a useful guide, and *Christian Service in Youth Clubs* by G. J. Venables, will prove helpful in recruiting to that service, and guiding those who are undertaking it.

The Vestments Canon

By The Rev. M. A. P. Wood, D.S.C., M.A.

The Presidential Address at the 124th Islington Clerical Conference, 13th January, 1958

THIS year's seven addresses will set out, in this Lambeth Year, seven of the great evangelical truths which it is our duty constantly to bring before the mind and conscience of the whole Church, and I hope these addresses will also help to remove some of the extraordinary misconceptions which are prevalent to-day about present-day evangelical doctrine and practice.

In passing, let us humbly, but boldly, repudiate this unpleasant word " fundamentalism ", which is being increasingly equated with evangelicalism by those who do not like the tremendous growth of evangelicalism in the universities, schools, and parish churches of our land, with a corresponding growth in evangelical ordination candidates and clergy. (Twenty-two out of thirty-nine men ordained at St. Paul's Cathedral at Michaelmas are evangelical.)

Canon Law Revision

At last year's Conference, I said : " We who are Proctors must *inform* our constituencies, and propose amendments at the right times, and take our full share in debate and decision, so that our evangelical cause does not go by default. All other evangelical clergy must *gain* information, and keep in touch with their Proctors, and help them in their difficult task of representation."

In the May Convocation, a number of small but important evangelical amendments were passed. Canon Livermore's amendment to Canon 5, concerning the supremacy of Holy Scripture, was passed, together with an assurance from the Archbishop of Canterbury that he would consult the Steering Committee about strengthening still further the phrase about the supremacy of Holy Scripture. Canon Bailey, of St. Helen's, also made a courageous speech in York Convocation, and here too, Canon Livermore's amendment was accepted.

After general debate on Canon 17, the critical " Vestments " Canon, the whole Canon was deferred by the Archbishop of Canterbury to the Steering Committee, and this helped Convocation to realize the serious misgivings felt throughout the country about the clause in this Canon to legalize the illegal mass vestments.

In October Convocation, Canon 26 with one hand took away the right of, admittedly, a small Protestant minority, to use unfermented wine at Holy Communion, and in the same Canon gave the right to Anglo-Catholics to use wafers. This Canon is an example of the cumulative effect on the Church if a number of Canons, each of which may seem small in itself, were passed. Canons 5, 17, 21, 26, 56 and 97 (to allow " Stone Altars ") and the threat of a new Canon to allow Reservation, are cases in point, although determined evangelical opposition and amendments to the retrograde steps in them have had, and we pray by the mercy of God still will have, their effect.

Against this background, what of Canon 17 which, if passed, will mean that the Church will ask Parliament to legalize the Mass Vestments?

Before the October Convocation, the Archbishop of Canterbury most graciously invited a number of evangelicals of different traditions to Lambeth Palace, and we were able to put our views to him, and to tell him that the permission to legalize the wearing of mass vestments seemed to some of us to be such a serious rebuff to the Reformed and Protestant character of the Church of England, that we would oppose them first in the Councils of the Church, and then in every other constitutional way in the country. I only feel free to mention this private meeting, because His Grace the Archbishop openly referred to it in his most gracious words in his Presidential Address in the October Convocation, when he again withdrew Canon 17 from debate in Full Synod, and again referred it to the Steering Committee to take notice of evangelical anxiety about it. The mention of this meeting prompts me to say publicly how very indebted we are, as evangelicals, for the constant approachableness and kindness shown to us by His Grace the Archbishop, and to thank him for his patience and fairness in these matters.

I feel it right to try and outline the reasons for continued opposition to legalizing the Eucharistic Vestments. There are three possible attitudes for Proctors to take, who are not happy about this Canon.

1. Some feel that vestments have been worn for a long time, and so it is only common kindness to clergy "who like that sort of thing" to let them, even if the Privy Council in 1871, the Royal Commission in 1906, and the Legal Advisers to-day to the Steering Committee, say that they are against the law of the land, and although vestments are usually symptomatic of other High Church practices. Despite this, some feel they can allow the Canon to go through, so long as the clause which will "de-doctrinate" vestments of any doctrines not now found in the formularies of the Church of England is passed. I respect the many central and evangelical proctors who hold this view. This clause is indeed a vital safeguard, but it may well lead to very much interpretative argument. For instance, a leading Anglo-Catholic, and a member of the Steering Committee, maintained in the May Convocation debates that the Church of England *does* teach a doctrine of eucharistic sacrifice, which we would deny, and so he and others would feel entitled to teach that doctrine, by the use of vestments.

2. Others feel that they should oppose in Convocation the clause permitting vestments, but that if it is passed, they ought to go no further in opposition. Concerning this attitude, a leading lay member of the Church Assembly said to me recently: "Remember that whatever happens in Convocation, which is a purely clerical gathering we lay people will oppose vestments in Church Assembly, and in the country generally, and through our Parliamentary representatives because this is a matter which affects the whole Church, clergy and laity alike."

3. The third course is to oppose the legalization of vestments every step of the way from Convocation, viz., Church Assembly, and through

to Parliament, and after much prayer and consultation, I and a number of other evangelical proctors feel that we ought to take this course, after carefully weighing the possible consequences, for these reasons, amongst others. (These reasons are naturally compressed, because of lack of time.)

1. *Historical grounds.* Vestments were stopped by the Advertisements of Queen Elizabeth in 1565, which enjoined the cope in Cathedrals and the surplice in parish churches to be used for Holy Communion. Ten years later, in a census throughout the Church, all eucharistic vestments had been either destroyed, defaced, or otherwise disposed of. They were never seen in the Church of England for 300 years, until re-introduced 100 years ago, and then declared illegal by the Privy Council in 1871, and are still illegal to-day; otherwise this proposed Canon would not need to be brought to Parliament.

2. *Doctrinal Grounds.* The Roman Priest must wear vestments at the celebration of the Mass. Lord Halifax, the Anglo-Catholic leader, said, back in 1907, "Vestments witness to the fact that the Holy Communion is none other than the Mass in English." Most Anglican priests who move the Prayer of Oblation from its rightful place, and add it to the Prayer of Consecration, so as to try and introduce, by a false emphasis of words, a doctrine of eucharistic sacrifice into the Prayer Book service of Holy Communion, do wear vestments; although not every one who wears vestments alters the service, of course. Vestments cannot easily be separated from a desire to change Prayer Book usage, and so to cast doubts on Prayer Book doctrine. The priest, wearing vestments, with his back to the people, together with other additions of a High Church nature, can more easily teach that the priest's duty is sacrificial and mediatorial, whereas it is really ministerial and subservient to Christ, who is the centre of His own Feast, and the One High Priest.

3. *Relations with other Churches.* Conversations between the Church of England and the Church of Scotland, and between the Church of England and the Methodists, are both now in progress. Legalizing vestments would draw the Church of England and the Free Churches further apart.

4. *The Pax Anglicana.* What will this Canon do for the peace of the Church? If we oppose it, that may hurt the peace of the Church, but if we do not oppose it, and it is passed, it will still hurt the peace of the Church, because of the hurt to evangelical and Protestant sympathies not only within the Church, but throughout the religious life of the nation. Apart from the immense sense of distress within the rank and file of the clergy and laity of the Church, over fifty Anglican, and inter-denominational and Free Church religious societies, have sent formal protests to the Archbishop about this and other Canons. The opposition is deep and wide and real throughout the country.

The peace of the Church is hurt already by this Canon. We must walk humbly and courteously in all we do, yet remembering that the *truth* of the Church is as important to maintain as the *peace* of the Church, and many feel this Canon is a retrograde step, which could open the floodgates to further changes that could alter the balance of

truth enshrined, not only in the formularies of the Church, but in the life of the Church to-day.

When the storm over the revision of the Prayer Book was gathering in the 1920's, and the Church was faced with the dreadful division of two different Communion Services, which would have done untold harm to the peace and unity of the Church, as well as allowing unreformed doctrines and practices, cleansed from our formularies at the Reformation, to be reintroduced, Prebendary Hinde (a great Islington Vicar, and President of this Conference from 1921-1932), wrote in 1924 : " The matter is not yet finally settled, but every step must be contested. If we hold our peace now, and let things go on in the way they are doing at present, we shall have ourselves to blame later for a changed doctrinal position. We have inherited what cost others more than we can say, in some cases life itself, and we must not prove ourselves unworthy of so great a heritage."

In the light of these and other arguments, on what *doctrinal* grounds can others ask for vestments to be legalized? If vestments mean nothing doctrinally, why allow them? If they simply speak of continuity, and are colourful, we are proposing an amendment in Convocation to-morrow which proposes the use of the cope, which has real continuity, throughout both pre- and post-Reformation Church history, and is colourful, but with no sacrificial significance. If vestments are necessary to teach doctrine, what do they teach which is not already taught by the present order of Holy Communion in the Prayer Book, and the usual dress of the minister? Why, then, are vestments so important as to cause so much division in the Church? Those who have introduced them and now desire to legalize them, must share with those of us who oppose their legalization the responsibility for this conflict, distasteful as it is to all concerned, for none of us *enjoy* controversy, and spending time on matters which take time away from our regular pastoral and evangelistic duties.

I was a little boy of seven when Prebendary Hinde wrote the words which I quoted a few moments ago, and was just beginning to grasp the wonder of God's salvation freely offered to all who would put their trust in the Lord Jesus as their personal Saviour. There are children of that age, as well as young people and older folk, who need in our present day to discover in every parish church of our land the simplicity and directness of the Gospel of salvation which was safeguarded in the 1920's by the prayers and efforts of leaders like Prebendary Hinde, Bishop Knox of Manchester, Dr. Gilbert, the Principal of the London College of Divinity, Sir William Joynson-Hicks and Sir Thomas Inskip and many others.

Ultimately our duty in this matter is to safeguard the deposit of faith, so that we may hand on the message of salvation to each succeeding generation, for we are the Church of the land, charged with the care of every soul in our land. What may seem a small matter in the present, can yet have a profound influence on the future direction of the life of the Church, and we must be constantly in prayer for the guidance of God the Holy Spirit, which is needed by all the leaders of our Church to-day, at a time when the world is in desperate confusion. We must pray that our beloved Church of England may be granted by

God a true revival of Biblical theology, of evangelistic zeal, and of deep spiritual Church life, so that we may rise to the challenge of the hour and be a weapon in God's hand to bring the nation once again to the foot of Christ's Cross, in true repentance and faith, and so into a new and living experience of the membership of Christ's Church.

Welsh Revivalists of the Eighteenth Century

By The Rev. Ivor J. Bromham, B.A.

"THEY show a greater respect than other nations to Churches and ecclesiastical persons."[1] So wrote Giraldus Cambrensis, 850 years ago, of the people of Wales. Other writers have endorsed this opinion. Perhaps in the very temperament of the Welsh people lies the reason for Wales being called "The Land of Revivals".

Of far-reaching effect were the religious revivals in Wales during the eighteenth century. A former Bishop of St. Asaph outlines conditions then prevailing in Wales: "The Commonwealth cut off for a century the fertilizing stream of intellectual and social intercourse which had flowed between England and Wales with such benefit to both countries. This isolation led to an intellectual stagnation greatly to be deplored; but the most painful feature in the Wales of the early eighteenth century is the evident deterioration in the character of the people . . . The ignorance and immorality of the lower classes was due to the prevailing disorder and neglect."[2] There was poverty among the clergy; churches and parsonages were neglected, and some were ruinous. Some bishops proved unworthy of their office, while among the other clergy there was all too frequently a spirit of worldliness and spiritual apathy, services being (only too often) irregular, infrequent and formal. But there were some bishops who were examples to the whole Church generally, and likewise some faithful clergy who were (as a Rural Dean in Montgomeryshire reported in 1731) "men of sober and of exemplary lives and conversation, well approved of in their respective parishes for a due discharge of their duties". Small wonder that among the people there prevailed "an ignorance and an indifference to spiritual things, even an atheism which had run through whole families for several generations, so that the peasantry frequented neither Church nor assembly".[3]

Within the limits of a short article some idea of the progress and results of the revivals may best be obtained by outlining the work of the principal Christian leaders of the period.

Foremost among them, and the man who made possible the work which followed later in the century, was Griffith Jones (1684-1761), Rector of Llanddowror, Carmarthenshire. He may more accurately

be described as " Preacher and Teacher " rather than as " Revivalist ". The son of a godly farmer, as a boy he tended the sheep. " One day, as he knelt to pray in the corner of a field, he fell into a trance and saw the Lord Jesus, Who said to him, ' My boy, I want you to be a witness for Me in the world '. This had a profound influence upon him, and throughout his life he never forgot the experience."[4] He was ordained in 1708 and in 1716 became Rector of Llanddowror. From the first it was apparent that he was a man conscious of his Divine commission ; he preached the Gospel earnestly and fearlessly. Soon people flocked to his church and his fame spread. Receiving invitations to preach in other places he travelled throughout Wales, often delivering his sermon in the open air in churchyards, as the church could not contain the eager crowds. In this way multitudes were brought under the sound of the Gospel, clearly and uncompromisingly proclaimed, for, as a contemporary wrote : " Christ was all to him, and it was his greatest delight to publish his Redeemer's unsearchable riches. . . . He preached Faith and Repentance judiciously ; he was a strenuous asserter of the absolute necessity of the New-birth and Gospel holiness both in heart and life ; and thus he was ' a burning and shining light ' . . . He earnestly inculcated the whole of the Truth in his ministrations, be the Truth never so disagreeable to some, or ever so contrary to the worldly interest or pleasures of others, they were sure to hear it."[5] Powerful and effective though his ministry was in those dark days, he soon realized that something more than preaching was needed. Between 1699 and 1737 the S.P.C.K. had founded ninety-five charity schools in Wales, and there were twenty-nine other schools privately endowed. Yet the people were, for the most part, quite illiterate. So, although the S.P.C.K. had, during the opening years of the eighteenth century, distributed in Wales either free of charge or very cheaply, thousands of devotional books and tracts both in Welsh and English, and sponsored two editions of the Welsh Bible (totalling 30,000 copies), with the prevailing illiteracy such an evangelistic effort was of little use. Griffith Jones resolved that the people must be taught to read, and if this was to be done schools must be established.

As might be expected, he set up the first school in his own parish of Llanddowror in 1730, and within nine years seventy-one schools had been established by him in North and South Wales. The language used was Welsh. The schools were definitely Church of England, using as their only text-books the Bible and the Church Catechism, and imparting a religious education based on these " text-books ", embracing the fundamental doctrines of the Christian Faith simply explained. The schools were free to all, even the books being provided free of charge. The immense cost of maintaining these schools was met by the generous gifts of sympathizers, chief among whom were Sir John Phillips of Picton Castle, Pembrokeshire, whose sister, Margaret, Griffith Jones had married in 1720, and a wealthy lady, Madam Bridget Bevan of Laugharne, Carmarthenshire. As the movement became better known, collections were made in many parish churches to help defray the cost. The teachers were all churchmen, trained by Griffith Jones at Llanddowror. The school remained three, four or even five months in a parish, and then moved to another parish,

nence the title "circulating schools". Between 1737 and 1761 (when Griffith Jones died) no fewer than 3,495 classes were held and 158,237 pupils passed through them—and this number does not include the unregistered adults who attended at nights. According to Griffith Jones's estimate these latter numbered twice or three times as many as the day pupils.[6]

Not only was Griffith Jones a pioneer of modern education in Wales, but he did much to make the people a Bible-reading nation and prepared the way for later evangelists and revivalists and the development of their work. It frequently happened that when the circulating school in a parish was discontinued, the pupils assembled in church for a "Sunday School". Their principal text-books being the Bible and the Book of Common Prayer it seemed more natural to study these sacred books on a Sunday than on a weekday. Here is the beginning of the "Sunday School Movement" in Wales.

Inseparable from the "revival" under Griffith Jones, and yet quite distinct from it, was the "Methodist Revival". "Welsh Methodism is frequently regarded as an offshoot of the English Methodist movement. This is an error, for it is of native origin, and appeared almost simultaneously in Talgarth, Brecknockshire, and in Llangeitho, Cardiganshire, in the summer of 1735, four years before any contact was made with the English Methodist leaders."[7] But from about 1739 George Whitefield was the presiding genius of the whole movement in Wales. The leaders in this revival were Daniel Rowlands, Howell Harris, William Williams, Peter Williams and Howell Davies, the first three named being the most important.

Daniel Rowlands (1713-1790), son of the Vicar of Llangeitho, Cardiganshire, "was one of the spiritual giants of the eighteenth century . . . and no man of that time seems to have preached with such unmistakable power of the Holy Ghost accompanying him as Rowlands".[8] When only three years of age, he, like John Wesley, had a remarkable escape from sudden death, when a large stone fell down the chimney upon the very spot where he had just been sitting. In due course he became curate to his elder brother John, who had succeeded his father as vicar of Llangeitho. As yet he knew nothing in personal experience of the Gospel of Christ. In 1735 he was converted when hearing Griffith Jones preach. He was completely changed, and became a powerful preacher; multitudes from all parts of Wales made their way to Llangeitho to hear him preach, and many received a blessing. People travelled fifty or sixty miles to hear him and on Sacrament Sundays it appears to have been no uncommon thing for the communicants to number 1,500, 2,000, or even 2,500. The charge of "emotionalism" cannot explain away the effects of Rowlands' ministry, for his influence over many of his hearers was one which extended over a period of forty-eight years.

On one occasion Rowlands was approached by a woman who while visiting relatives at Llangeitho had heard him preach. "If what you say is true, sir," said she, "then many of my friends and relatives at home are in a sad plight; won't you come and tell them so?" "I will," replied Rowlands, "if you ask leave of your parish clergyman". Permission was obtained, and this resulted in his first preaching

engagement outside his own parish. He travelled to the lonely parish of Ystradffin, Carmarthenshire, and preached the Gospel. It is stated that thirty persons were converted on that occasion, including the Squire of the parish, who had decided that very Sunday morning, when returning from his Sunday hunt, to hear and molest the " cracked and crazy preacher of Llangeitho ". From now on, although rarely away from Llangeitho on Sundays, Rowlands would preach wherever he was invited ; if possible in parish churches, but if permission for this was refused, in a room, a barn or in the open air. These " revival meetings " were carefully followed up with the help of supporters, both clerical and lay. Thus, over the greater part of Wales was established a regular system of " societies " (after Wesley's pattern), which were all connected with one great Association. It is interesting to note that from this sytem of grouping the converts together into " societies " may be traced the formation and development of the Calvinistic Methodist body in Wales.

The living of Llangeitho became vacant in 1760 when John Rowlands was accidentally drowned, and was then given to Daniel Rowlands' *son*, John, the Bishop of St. David's refusing to consider Daniel Rowlands for the incumbency on account of his irregularities in preaching in other parishes without the incumbents' permission. Thus we have the unusual situation of a curate who had served the parish faithfully for twenty-seven years being now curate to his son—a young man only twenty-seven years of age ! There were difficulties to come. Here there are conflicting accounts. According to one report, a mandate from the Bishop revoking his licence was served upon Daniel Rowlands in 1763 just as he was entering the pulpit one Sunday morning. As a result of this, his friends and supporters left the Church in a body and erected a large chapel at Llangeitho for their use. One Church historian claims that this account of his ejection is unsupported by any evidence.[9] According to another report Daniel Rowlands and his supporters had already three years earlier erected a chapel for their own use at Llangeitho. It is impossible to reconcile these two accounts, but whether he was ejected or went out of his Church voluntarily the fact remains that many in the Established Church were not receiving too kindly the message and methods of the Revivalists, and, on the other hand, a storm of hatred and opposition was being aroused against the Established Church. Meanwhile Daniel Rowlands continued his ministry at " The New Church ", Llangeitho, for another twenty-seven years, until his death in 1790, the revival continuing (with ebbs and flows) through the years. George Whitefield visited Llangeitho and wrote of the amazing scenes which he witnessed there.

Howell Harris (1714-1773) has been called " The Apostle of Wales and the Founder of Welsh Methodism ". A layman and schoolmaster at Talgarth, he was converted in 1735. He was refused ordination on the grounds of " lack of age and learning "—and, possibly, because of his connection with the revival. In 1738 he came under the influence and personal direction of Whitefield. As an evangelist he travelled widely, preaching twice, or even more frequently, daily, sometimes at midnight or in the early morning, and in lonely places to avoid being molested. He sought to remain faithful to the Es-

tablished Church, upholding episcopacy and refusing to hold meetings during the hours of church services. There were many converts, and these, like Rowlands, he began to group into " private societies ". As early as 1739 nearly thirty of these societies had been established n South Wales. Although neither Harris nor Rowlands had any ntention of abandoning the Church of England the seeds of separation had already been sown and a new organization was being established. In later years, apparently through ill-health, Harris withdrew from public life and spent all his time in and around Trevecca, Brecknockshire, where, in 1752, he founded a religious settlement, known as the ' Trevecca Settlement or Family ". Here were men and women who having received a blessing through Harris's ministry were invited or desired to live with him. Soon there were over 120 members of this community, dwelling on 765 acres of land which Harris had acquired. The members forfeited all their worldly goods and shared the profits ; ' they had all things common ". They became a self-supporting community, dividing their time between practising their various arts and crafts and devotional exercises. There were three services daily, and four on Sundays. Henry Venn visited the settlement and wrote : ' Of all the people I have ever seen, this society seems to be most advanced in grace. . . . My heart received a blessing which will abide with me."

A saintly leader was WILLIAM WILLIAMS (1717-1791), frequently known as " Williams Pantycelyn ". The son of Nonconformists, he was converted when hearing Howell Harris preaching in the churchyard at Talgarth in 1738, and ordained deacon two years later. He came under the influence of Whitefield and the Methodists. He was not ordained priest, apparently on account of his irregularities in assisting the Methodists, and in 1743 resigned his curacy and became an itinerant evangelist. Later he appears to have regretted his impetuosity in leaving the Church and refusing to be bound by her rules. Like the other revivalists, he was a preacher " of wonderful power ". But his fame rests rather upon his gifts as a hymn-writer ; he was the poet of the Evangelical Revival in Wales, earning for himself the title of " The Sweet Singer of Wales ". He was the author of 916 hymns, verses full of theology and containing a clear exposition of Scriptural and evangelical truth. English translations of two of his hymns are *Guide me, O Thou great Redeemer* and *O'er these gloomy hills of darkness.* A mighty impetus was given to the revival through his hymns, and thousands of people who would have been otherwise untouched were brought under the spell and power of Gospel truths.

Two other leaders of note were PETER WILLIAMS (1722-1796) and HOWELL DAVIES (1717-1770). Peter Williams, who was converted through the preaching of Whitefield at Carmarthen in 1743, was ordained in 1744 and joined the Methodists in 1746. An eloquent preacher, he travelled throughout Wales preaching the Gospel. He was the revival's Biblical Commentator, publishing in 1770 a Bible with notes and devotional comments in Welsh. In 1791 he was expelled by the Methodists because of his heretical views on the Holy Trinity. Howell Davies, who had been converted under Griffith Jones, was ordained deacon and priest in 1740. Like his con-

temporaries he found himself unable to be bound by the rules of the Church and so became an itinerant evangelist. Because of his successful labours in West Wales he has been called "The Apostle of Pembrokeshire".

No account of the period would be complete without some mention of THOMAS CHARLES (1755-1814)—"Charles of Bala" as he has been called. Converted through the ministry of Daniel Rowlands in 1773 and ordained in 1778, he joined the Methodists at Bala in 1784. He preached with power, revived the system of circulating schools in 1785, organized Sunday Schools, published various books of a devotional and spiritual character (including a Bible Dictionary) and joined with others in founding the British and Foreign Bible Society in 1804. But the nineteenth century lies outside the scope of the present article.

It will be seen that during the eighteenth century there were really two revivals taking place simultaneously *within the Established Church in Wales*, the circulating schools movement led by Griffith Jones, and the Methodist Revival led by Daniel Rowlands and Howell Harris—for the Welsh Methodists were not branded as Nonconformists until 1784, and the final separation did not take place until 1811. These two "revivals" were complementary parts of the one great movement.

What conclusions can be reached regarding these revivalists and their work? Errors and hasty judgments there certainly were, and the seeds of schism were (unfortunately) sown. Neither can it be denied that among some of the revivalists there was zeal without wisdom. Likewise the movement was not devoid of emotionalism, unsound profession, hypocrisy and excesses, and on occasion there were wild outbursts of "religious frenzy". A contemporary of the movement, John Gambold, describes how at Llangeitho the people would leap and jump for joy, clap their hands and cry repeatedly (in Welsh) "Hallelujah" and "Glory". This would sometimes continue for hours after the sermon, and some would fall to the ground exhausted. It was such scenes which won for the Methodists the name "Jumpers", brought the movement into disrepute in some quarters, and gave opponents an opportunity to ridicule and denounce the preaching of the Gospel. But no revival movement has been free from these or kindred evils. The leaders were men who had personally known a vital spiritual experience, were conscious of a Divine mission, were eager to proclaim the Gospel in an age when sin, ignorance and apathy prevailed, and were willing, for Christ's sake, to endure any personal insult, loss or physical injury. On one occasion, Peter Williams was imprisoned by Sir Watkin Williams Wynn in his dog-kennels at Wynnstay, Denbighshire, while others were molested and sometimes wounded. It appears that magistrates, and even clergymen, on some occasions consorted with the mob to attack and injure these itinerant evangelists. But, in spite of all opposition, the work continued.

The results of the revival were permanent and far-reaching. A tremendous impetus was given, principally through Griffith Jones and his circulating schools, to educational work throughout the Principality. Through "the Christian educational movement" which was

a part of the revival, countless thousands were taught to read. Who can estimate the subsequent effect upon Welsh literature and life? To the revival can also be traced the beginning of the Sunday School movement in Wales. And thus was created the demand for Bibles which led to the founding of the British and Foreign Bible Society at the beginning of the next century. Who can assess the spiritual blessings which resulted from the reading and study of the Scriptures? Supreme over all remains the tremendous fact that through the labours of these men—whether in preaching or teaching or both—multitudes were won for the Saviour. These revivalists were faithful, each in his own sphere and particular vocation, to our Lord's commands—"Go ye and teach" (St. Matthew xxviii. 19) and "Go ye and preach" (St. Mark xvi. 15). Some were teachers; some were evangelists. It pleased God to crown their labours with abundant success.

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Ways of Prayer— Catholic and Protestant—II

By The Rev. Douglas Webster, M.A.

Another diversity between Catholic and Protestant modes of prayer centres round the idea of God's Will. The Catholic believes that God's will is fixed and unalterable. Even so moderate a writer as A. L. Lilley concurs that "The uniform Christian tradition . . . condemns as of the nature of blasphemy every attempt or desire to bend the divine will to our own".[33] Père Grou teaches that we should lay aside our opinions and desires, "whether we pray in times of public calamities in Church or State, or whether we pray for our own needs, temporal or spiritual". He says to his readers: "Who are you, I ask again, to presume to impose your views upon the Lord?" On the other hand he appears almost to contradict this when he writes elsewhere in dealing with common prayer, "what might be refused to an isolated prayer or to the personal merit of a single individual, is granted to the unanimous prayer and combined merit of several. Each prayer by itself will be weak, but their union creates a force that God will not resist."[34] This is almost the thin end of the Protestant wedge. For on the whole the Protestant believes that it is possible

and good to prevail with God and even to change His Will. This is based on Scripture and not Neo-Platonism, for in the Bible we read that "Moses besought his God . . . and Yahweh repented of the evil which He said He would do unto His people". Luther carries this to an indefensible extreme and Kirk is surely justified in criticizing Heiler for quoting (in the first German edition of his book) with apparent approval one of Luther's prayers which runs: "Grant me my prayer. Thou must grant it. . . . I am an unworthy sinner, but I must have what I want. . . . Do not provoke us to extremes; if Thou move us to anger so that we withhold our reverence and our tithes, what will become of Thee? . . . We must *compel* God to come; we must *force* Him to grant our wishes with stern and hostile siege."[35] It is when we turn to Forsyth that we find the most reasonable and suggestive approach to this question. He gives full weight to the implications of the dominical prayer, "Thy will be done," recognizing that without this committal to the wisdom of God, prayer would be a very dangerous weapon in proportion as it was effective. "The rain that saved my crop might ruin my neighbour's." At the same time he suggests that there can be a wrong element of submission, amounting almost to quietism, in saying too soon, "Thy will be done," accepting in this way a situation as God's will simply through our own feebleness or sloth. He continues: "It may be His will that we surmount His will. It may be His higher will that we resist His lower. Prayer is an act of will much more than of sentiment, and its triumph is more than acquiescence. Let us submit when we *must*, but let us keep the submission in reserve rather than in action, as a ground tone rather than the sole effort. Prayer with us has largely ceased to be *wrestling*. But is that not the dominant scriptural idea?" And lest he should be misunderstood he explains his meaning further by distinguishing two aspects of God's will. "Nothing can alter God's grace, His *will* in that sense, His large will and final purpose . . . our salvation, our redemption in Jesus Christ. But for that will He is an infinite opportunist. His ways are very flexible. His *intentions* are amenable to us if His *will* is changeless." There are some magnificent passages in this connexion on the subjects of poverty and disease and in what sense they may be said to be God's will: they are too long to quote here. But he concludes his argument by suggesting that to struggle with God is one way of doing His will. Even "to resist is one way of saying 'Thy will be done'. It was God's will that Christ should deprecate the death God required. It pleased God as much as His submission to death. But could it have been pleasing to Him that Christ should pray so, if no prayer could ever possibly change God's will? Could Christ have prayed so in that belief? Would faith ever inspire us to pray if the God of our faith would be unmoved by prayer?"[36]

This difference of attitude between Catholics and Protestants on prayer and the will of God has its effect on the notion of importunity. Despite the parable of the unjust judge, Grou opposes it. He writes: "When a child of the smallest intelligence asks something of his father, knowing that he is dearly loved by him, is he not content to express his wish and having done so to rely on his father's kindness?

Does he think that he will obtain nothing unless he worries him and is constantly saying the same thing? It would be wrong of him to behave so and he would be rightly reproached for doing his father an injustice."[37] He then applies the analogy to God with obvious results. Luther on the other hand is at times naïvely importunate in his prayers and even provides God with reasons for doing as he asks, as when praying against the Turks he says, "They are thy enemies more than ours, and if they persecute and beat us, they persecute and beat Thyself".[38] One is reminded of Don Camillo and the Communists. But Forsyth stoutly defends importunity, saying: "Does not Christ set more value upon importunity than on submission? 'Knock and it shall be opened unto you'." He refers also to the incident of the Syrophoenician woman "where her wit, faith, and importunity together did actually change our Lord's intention and break His custom".[39]

One further illustration of the difference between Catholic and Protestant attitudes to prayer may be seen in respect of fervour and dryness. The Catholic expects times of aridity and suspects constant fervour. There is an interesting recollection in von Hügel's little book, *The Life of Prayer*, in which he describes a meeting with the Sadhu Sundar Singh, and expresses surprise and disappointment when "that deeply sincere Indian convert told me that never since his conversion thirteen years before had he ever suffered one moment of spiritual dryness. I believed with a very experienced psychologist and philosopher friend of mine, that this opinion indicates a strange lack of self-knowledge, perhaps also of what is precisely meant by such dryness, on the part of this devoted Christian."[40] Von Hügel himself believed that we should treat dryness and desolation as we treat the recurrence of night within every twenty-four hours. Catholics are not in the least alarmed by dryness; indeed they would be suspicious if it did not come. They therefore have a much more positive attitude than Protestants towards it. I quote Chapman: "Make up your mind once for all that dryness is best, and you will find that you are frightened at having anything else".[41] Evelyn Underhill says: "All the great masters of prayer insist that humble surrender, not spiritual fervour, is the best index of the soul's goodwill".[42] Both Abbot Chapman and Evelyn Underhill constantly insist that it is very good for one's humility to feel unspiritual. Chapman writes: "To feel entirely unspiritual, to cease to wish for prayer and so forth, is a very good state to be in, and quite necessary for your spiritual progress. The only thing that matters is the 'fine point' of the soul, and you have to learn to live by that, and not by any feelings, even of the most spiritual kind. Our Lord will strip you of all spirituality, until you not only are sure you have no 'spiritual life', but also know that you ought not even to wish for it! (He adds) In prayer you can give yourself to God with all your incapability of praying, and offer Him all your dislike of spiritual things, and all your feeling of longing for what is purely natural. Hug it, even. The more you are stripped of all satisfaction and self-satisfaction, the more pleasing you are to our blessed Lord." Elsewhere in Chapman's letters a similar example can be found of this inverse way of dealing with fervour. He says:

" Always remember that fervour is the contrary of luke-warmness and therefore it always means (for us poor sinners) *a profound dissatisfaction with our own state.* When you become a saint, you will believe yourself to be the *greatest* of sinners—that is real fervour, when combined with the determination still to go on fighting."[43] This is how one of the best catholic directors deals with the over-scrupulous, who are always worrying whether their prayer is right. Catholic teaching aims at getting people not to worry about feelings in prayer at all. But in all fairness we must notice that even Forsyth recognized the danger of fervour. " There are fervent prayers which, by making people feel good, may do no more than foster the delusion that natural vigour or robust religion, when flushed enough, can do the work of the Kingdom of God."[44]

It is astonishing to contrast this with the frequent evangelical assumption that fervour is constantly possible, and that where absent it must be induced before prayer can become real. Undoubtedly this is the function of chorus-singing in certain assemblies. Luther's method of inducing fervour is amusing. He says : " I am sometimes so cold and cheerless that I cannot pray ; then I close my ears and say, ' I know God is not far from me, therefore I must cry to Him and invoke Him '. I set before myself the ingratitude and ungodly nature of the Adversary, and thereupon I become warm and burn with anger and hate and then I say, ' O Lord, hallowed be thy name, thy kingdom come,' and so on. Thus my prayer grows warm and fervent."[45] Dr. Graham Scroggie, in the book to which we have already referred, says that God's purpose is that our Quiet Time should be a time of supreme joy. He gives a long extract from George Müller of Bristol who wrote : " It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this : I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how I might serve the Lord, or how I might glorify the Lord ; but how I might get my soul into a happy state, and how my inner man might be nourished."[46] Not all evangelicals would go so far as this in the pursuit of spiritual happiness, but it may be generally admitted that evangelical spirituality suspects, however wrongly, that something is amiss if fervour vanishes. And yet it was William Cowper, the great poet of the evangelical revival, who could write in the Olney Hymns " Where is the blessedness I knew When first I saw the Lord ? " Is not this aridity ? May this not be all that distant or different from what St. John of the Cross less simply called " the dark night of the senses " ?

It is time now to sum up. In considering the catholic way of prayer we may perhaps, for all our admiration of all that is good in it and all that judges ourselves, confess a sense of uneasiness on the following points.

1. In catholic devotion the place given to serious Bible reading would seem to be wholly inadequate. There seems to be insufficient recognition that the Word of God is the basis of all spiritual life and growth. Except in the advanced stages of mysticism there is no room

or allowance made for any come-back from God. The movement is wholly one-way, Godward.

2. The goal of catholic spirituality, namely divine union, can all too easily blur any ultimate distinction between God and man. The aim in some cases is almost Buddhist, that the soul should be absorbed into the divine. We are reminded of Denney's saying: "I would rather be saved in Christ than lost in God". But in these higher reaches of the mystic way the lover and the Beloved are frequently placed on exactly the same level. Yet there is nothing very unitive about the prayers of the psalmists. They are very much I-Thou. It may be a good thing in prayer to forget the ego, but it is dangerously deceptive to think we can lose it or leave it behind. Chapman wisely reminds one of his correspondents: "We all have one unpleasant person to live with, whom we can't get away from—ourself."[47] Communion is not the same as union; we can never slip out of an I-thou relationship with God, not even momentarily, and however advanced we get in the spiritual life we remain for ever creatures, on earth and in heaven. We must agree with Raymond George that our Lord's piety falls into this category; it is an I-thou relationship with a strong sense of God as a Person and a real conversation with Him, not merely a belief that He is. The term 'communion' preserves the sense of relationship and the personal; the term "union" can endanger it.[48]

3. The catholic way, despite all disclaimers, does seem to presuppose celibacy or virginity for any notable advance in the spiritual life. For instance, one of the simplest and most beautiful forms of contemplative prayer is to repeat the phrase: "O God, I want Thee and I do not want anything else". But can a family man with a wife and children really pray like this with absolute sincerity? He may indeed want God. He may want God more than anything else in the depths of his own soul. But unless he is very abnormal he will also want his wife and his children and therefore cannot possibly add 'I do not want anything else". Nor are we really helped by Chapman's modification of this when he writes: "It is not necessary to 'want God and want nothing else'. You have only to 'want to want God, and want to want nothing else'."[49] It only leaves us with the same difficulty at one remove. We may feel much more at home with Chapman and at one with him when he writes: "We ought not to concentrate ourselves on our own spiritual life, but think about God and other people. Just as a mother does not think about her love for her child, but about the child, so we must not think about our love for God, but about God. But we can't think too much (when we have time at least !) of His love for us."[50] The New Testament does not expect us to find it easier to love God whom we have not seen than our brother whom we have seen. We must not strive after spiritual rarity. And no man can have everything, as Bonhoeffer reminds us. In a very realistic letter he says: "We ought to find God and love him in the blessings he sends us. If he pleases to grant us some overwhelming earthly bliss, we ought not to try and be more religious than God himself. . . . It is arrogant to want to have everything at once—matrimonial bliss, and the cross, and the heavenly Jerusalem, where there is no longer marriage, nor giving in marriage." Is this not being

more honest and ultimately more practical than some of these catholic directors? Bonhoeffer is again courageously honest when in discussing bereavement or separation from those we love he admits: "Nothing can fill the gap when we are away from those we love, and it would be wrong to try and find anything. We must simply hold out and win through. . . . It is nonsense to say that God fills the gap: he does not fill it, but keeps it empty so that our communion with another may be kept alive, even at the cost of pain."[51] How many letters of cheap condolence would have been re-worded if this truth had been grasped by would-be comforters!

The prayer of mysticism, concentrating exclusively on God with no reference to oneself, leaves the evangelical with an uneasy feeling. It is a sort of eschatological surrealism, super-imposing on the real what is not yet and not meant to be yet. Is there not something artificial in any method of prayer, however spiritual or advanced, which does not take into account all the factors of involvement in life? It is one thing to make part of our prayer a concentration on God alone, as in some of the psalms and in our acts of adoration. It is very different to make this our sole prayer and our whole prayer. It is equivalent to living spiritually on a pillar. It may be wisdom to attempt to become what we are; it is certainly folly to try to become what we are not. Is not the danger of mysticism an over-eager anticipation, seeking to enjoy in the "now" of the present what is only intended for the "then" of the future? In history the Christian cannot pass beyond history and should not try to.

4. The Three Ways may serve as a useful rough guide to spiritual development, but they can surely be made too much of. Is it not true that many Christians are in all three concurrently? May they not be simultaneous spiritual experiences at different levels and not always successive? For instance, most evangelical Christians at a very early stage of their spiritual experience will have at least some notion, however faint, of the unitive way, and will not regard it as a very distant goal. Many of them are converted through such a text as Revelation iii. 20, with its emphasis on the in-coming Christ, and they are soon taught the meaning, however inadequately, of Galatians ii. 20, with its emphasis on the indwelling Christ. Similarly most evangelicals would feel that they never pass wholly out of the purgative way; sin remains a reality to the end and the battle for purity goes on without respite. It was the aged Paul who called himself the chief of sinners, and one has only to dip into Helen Waddell's lives of the Desert Fathers to realize the nature of their spiritual struggle. The "three ways" tends to make the Christian life a little too stereotyped. George Macleod, in his book *Only One Way Left*, makes short work of the three ways. He criticizes the Fathers for introducing the Via Negativa and the way of interior denial, for "Unfortunately the Via Negativa cuts dead across the Emmaus Road". He will have none of this. The meaning of the incarnation and the resurrection is that God is here and God is now. I quote his own forceful words. "We do not have to climb to God, or circle the world, with intellectual flight or devotional excursion. He comes down and He comes in. . . . We have been given union with God, whether we like it or not, want it or

not, know it or not." "The lesson of the Incarnation is that you cannot do a thing about getting nearer God. Here is the Evangel—when Israel were dead beat and weary, trying with the noblest methods yet devised to get nearer God, in the superb words of an ancient prayer of the Nativity, 'While all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down out of Thy Royal Throne : Hallelujah ! '."[52]

When we turn to the Protestant, or more particularly the Evangelical way of prayer, to discover what is lacking or weak in our own tradition, we may perhaps make these observations.

1. Not only do we have no systematic method of praying, which as we have seen is not necessarily a disadvantage, but we have no serious systematic teaching about prayer. In the revised edition of Griffith Thomas's book, *The Catholic Faith*, out of 300 pages there are less than eight on prayer. A strange sense of proportion seems to be in command when over against this we set seven further pages at the end of the book devoted to opposing prayers for the dead. I myself cannot recall ever having been properly instructed in how to pray, even during what was a very careful preparation for confirmation. Evangelicals do not come behind others in exhorting the faithful to pray and in stressing its importance, but they give very little help on how you do it and what you say ; nor do they take much account of growth or stages in the life of prayer. For the most part they have no interest in the psychology of prayer comparable to their interest in the psychology of conversion. Charles Simeon preached a number of sermons on prayer, which can still be found in the index of his twenty-two volumes, but all these are either on the necessity or the efficacy of prayer—there is nothing about the "how" of praying. It seems to have been assumed that evangelicals would use their own words and marshal their own thoughts and in the last resort turn to the prayers of the liturgy. But the catholic, both in the pulpit and in the confessional, will attempt to guide each individual soul in the life of prayer in a way which would never occur to the average evangelical. The newly published *Guide for Spiritual Directors* illustrates this, for almost half the book is devoted to training the individual in private prayer. At the same time no accusation can be levelled against evangelicals for not praying or for under-rating the importance and the efficacy of prayer. We need only remember the example of the Clapham sect and others like them, including many of the greatest missionaries, who gave three hours a day to prayer.

2. Evangelicals certainly practise meditation, though less self-consciously than catholics. It is unsystematic, even spontaneous, and always a by-product of Bible study. In some respects it is more limited than the catholic method, for there is no series of compositions to go through or questions to ask, but in other ways it is far more comprehensive as it has access to the whole Bible. The evangelical believes that in any part of the Bible he can encounter God and hear His Word. And he knows he can hear God's word "new every morning", even if he is in a dry period. In the early years of the war the I.V.F. published a six-volume course of Bible Study, entitled *Search the Scriptures*, covering the whole Bible. Anyone who followed

through any part of that course was embarking on meditation quite as advanced and probably much more profitable than in the most elaborate catholic system. But having allowed this, we must still admit that we give very little instruction in our congregations about meditation.

3. When we come to consider affective prayer, at first sight it may seem to be totally absent from the evangelical tradition; there is certainly nothing that goes by this name. But does not the sometimes excessive singing of hymns and choruses among evangelical groups take the place of the more sober affective prayer in the catholic system? Many evangelicals would be hard put to it to explain why they enjoyed hymn-parties and chorus-singing; theologically and liturgically it is almost indefensible. And yet spiritually and psychologically it is necessary, for in this way the evangelical lets loose his affections and by making a joyful noise unto the Lord pours out his love and praise to the great Redeemer. It may be judged a good thing that evangelicals should be taught quieter and deeper methods of affective prayer, such as the private repeating of some of St. Bernard's hymns, and in the long run this may be more edifying. But it cannot be said that affective prayer is unknown among evangelicals; the hymns of the Wesleys have set it among us for ever.

4. It is when we come to contemplative prayer that we find evangelicalism most lacking, and this is Kirk's main criticism of protestant prayer life. Some will argue that this degree of prayer is not really necessary or even desirable. And yet all the evidence of the strains of modern life would seem to suggest the contrary. The peculiar difficulties of conducting a Quiet Day in an evangelical theological college serve to illustrate the evangelical aversion to silence and stillness. Paul Claudel, the catholic poet, wrote in a letter to André Gide "All evils come from man's not being able to sit still in a room".[53] Most evangelicals, outside the Quaker tradition, know very little about the prayer of quiet, however much lip-service they may pay to the idea of it. But a start is being made. Some are learning to use the pamphlets published by the Guild of Health, introducing the beginner to contemplative meditation by the quiet and constant repetition in the mind of a text.[54] Others are learning to use the prayer of affirmation.[55] Others are turning to what the Eastern Orthodox Church calls the Jesus Prayer and learning to centre all their prayers round a silent adoration of the Holy Name.[56] Yet none of us can be content. We do not seek visions or sensible spiritual experiences; we are not very happy about mysticism; but most of us feel we have not journeyed as far in our life of prayer as we should have done, and in the presence of some catholics we wonder if we are missing something. Would it not be true that what we miss is comparable to the contemplative prayer to which in however elementary a degree, every catholic is at least partially introduced?

No one can ever be satisfied with his own prayers, nor should any Christian tradition, least of all our own, be complacent about its method of prayer. But when all has been said, no one is likely to improve on Abbot Chapman's re-iterated counsel: "Pray as you can and do not try to pray as you can't";[57] or on Forsyth's scathing

warning against praying in court-dress : " Pray as your actual self, not as some fancied saint ". This we must try to do, whatever our way of prayer.[53]

[33] op. cit., p. 7. [34] Grou, pp. 60, 61, 90. [35] Kirk, p. 440. [36] Forsyth, pp. 28, 82, 84, 90f. [37] Grou, p. 64. [38] Heiler, p. 254. [39] op. cit. p. 86. [40] von Hugel : *The Life of Prayer*, p. 36.
[41] Chapman, p. 99. [42] op. cit., p. 39f. [43] op. cit., pp. 160, 43. [44] Forsyth, p. 20. [45] Heiler, p. 235. [46] W. Graham Scroggie : *Method in Prayer*, pp. 14, 17. [47] op. cit., p. 156. [48] op. cit., p. 114. [49] op. cit., p. 46. [50] op. cit., p. 177. [51] Deitrich Bonhoeffer : *Letters and Papers from Prison*, pp. 86, 91. [52] George F. Macleod : *Only One Way Left*, pp. 152, 155. [53] Quoted in Martin Jarrett-Kerr : *The Hope of Glory*, p. 47. [54] e.g. *The Way of Contemplative Meditation*, *Introduction to Contemplative Meditation*, *Stillness and Strength*, all by M. V. Dunlop. [55] See *A New Way to Prayer, or, The Prayer of Affirmation*, by W. Mauleverer (published by Arthur James). [56] See *On the Invocation of the Name of Jesus*, by a Monk of the Eastern Church (published by The Fellowship of St. Alban and St. Sergius). [57] op. cit., p. 109. [58] op. cit., pp. 64, 66.

Seventeenth-century Teaching on the Christian Life—II

By The Rev. J. I. Packer, M.A., D.Phil.

LOVE AND FAITH

WE start, again, from common ground. Our three teachers, Francis de Sales, Richard Baxter and John Owen, all agree that love to God is the supreme and ultimate Christian virtue, and all accept the traditional Christian view of its nature. They conceive of love, as such, as an active attitude of the whole rational nature, mind, will and affections together, responding to the attraction of apprehended good. That which is good is also delightful and desirable, and love is precisely delight in it, and desire for possession of it and union with it. Human love is thus correlative to manifested attractiveness. It expresses itself in approbation of its object, in the setting of affection upon it and adherence to it, and in benevolence towards it—i.e., desire for its well-being. All our love is a form of this fundamental attitude. Now, say our teachers, we are made and redeemed to love God. This love is our end and fulfilment ; it is both our duty and our happiness —" both work and wages " (Baxter, *Practical Works*, 1838 ed., III. 22). Christian life, at its heart, is a matter of loving God—delighting in Him, longing for Him, cleaving to Him, praising Him, obeying Him, giving Him glory. A few quotations will give evidence of our instructors' agreement on this. Francis opens his *Introduction* by defining " devotion " as " nothing else than the true love of God ", " the perfection of love," and, as such, " the queen of virtues " (I. i, ii) ; and in the Preface to the *Treatise* he tells us : " In the Church of God all is of love, in love, to love, and for love." It is " love to Himself," writes Owen, " which the eternal love of God aims at in us, and works us up unto " (*Works*, II. 24). Baxter in a striking

passage traces the stages of Christian progress through successive forms in the school of Christ, in order to show that growing in grace means just growing out of religious self-centredness and anxious preoccupation about one's own spiritual state into a deeper and more absorbed love for God. " In the lowest form, we are exercised with the fears of hell . . . and in the works of repentance " ; in the next " we are much enquiring how we may know . . . our interest in Christ " ; in the third form, " we are searching after further knowledge " ; in the fourth, all our concern is for holiness of life ; in the fifth, " we grow to be more public-spirited : to set our hearts on the church's welfare . . . to do all the good in the world that we are able . . . but especially to long and lay out ourselves for the conversion and salvation of sinners " ; but in the sixth, " we grow to study more the pure and wonderful love of God in Christ and to relish and admire that love . . . and to be kindling the flames of holy love to him that hath thus loved us ; and to keep our souls in the exercise of that love. . . . Those that are the highest in this form, do so walk with God, and burn in love . . . and are so conversant by faith in heaven, that their hearts ever dwell there, and there they long to be for ever " (III. 860). Puritan and Romanist thus agree that the love of God is the heart and height of Christian practice.

But there are important differences. In the first place, Francis holds that love to God is natural to every man, being elicited by the natural attractiveness of the Creator to His creatures. " Just as the great Creator has given fire the impulse to rise heavenwards . . . even so He has implanted in man's heart a special natural tendency to love, not merely that which is generically good, but specifically His own heavenly Goodness, the best of all good things." The Fall left this impulse unchanged (for, as we saw, the badness of fallen men is to Francis no more than a degree of moral paralysis) : " though our human nature has fallen . . . that holy inclination to love God above all things abides . . . and no man can think steadfastly upon God, even by his natural light, without feeling some drawings of love excited in his inmost heart by the hidden tendencies of nature " (*Treatise*, I. xvi). The root of love remains in nature ; though, of course, it can bring forth no perfect fruit without supernatural grace. In all this, Francis shows himself a true heir of Medieval natural theology. The Puritans, however, had grasped the meaning of Rom. i, and we find Owen denying flatly that there is any basis for love in fallen man's apprehension of his Maker. Sinners cannot truly apprehend God as other than wrathful. A Deity whom they can regard as lovable is an idol of their own devising ; for no man can love the God who justly condemns him to death. When those outside Christ think of God as what He is, a just Judge, hating sin, " it breeds in the soul a dread and aversation. Hence the flying and hiding of sinners in the Scriptures " (II. 24). The Creator becomes attractive to man only in His character as Redeemer. We love Him because, and only because, He first loved us, and chose and redeemed and called and justified us in Christ. And our love to Him is thus specifically love to God in Christ, for it is only in Christ that God shows love to us. We see loveliness in God only through the mirror of what Rutherford spoke

of as " the loveliness of Christ ". And no man has the least inclination to love God until his eyes have been opened by grace to discern the love of Christ and to receive Him by faith. Only where there is faith is there love. Both Owen and Baxter are clear on this.

Owen in particular dwells much on the loving fellowship that the saved sinner enjoys with his glorified Redeemer. To him, there is no genuine Christianity without it. So he writes : " They know nothing of the life and power of the gospel . . . whose hearts are not sensible of the love of Christ herein. Nor is he sensible of the love of Christ, whose affections are not thereon drawn out unto him. . . . Men . . . have no real acquaintance with Christianity, who imagine that the placing of the most intense affections of our souls on the person of Christ, the loving him with all our hearts because of his love, our being overcome thereby, until we are sick of love, the constant motions of our souls towards him with delight and adherence, are but fancies and imaginations " (I. 166 f.). This Christocentric passion, however, is feebler in Francis. His general view, as we should expect from what has been said, is that " the first . . . grandest, noblest and most powerful motive to love " (*Treatise*, XII. xi) is the essential goodness of the Creator, and the manifested mercy of the Redeemer only comes in as a secondary consideration. And the Christ to whom he does periodically turn is an oddly statuesque figure. On the whole theme of the Christian's personal intercourse with his Saviour, the Puritans would have found Francis wanting, and here again I think they would be right. For there is a second great biblical perspective that is missing from Francis' pages : namely, the conception of the Christian life as *the life of faith.*

Rome holds that God has equipped His Church to confer grace (in the sense of supernatural energy) through its ordinances, and so teaches salvation by sacraments. Reformed theology affirms that the Church's task is rather to witness to the grace of God (in the sense of His mighty saving love) by preaching the Gospel, and that salvation comes through personal faith in Christ. Faith to Rome is mere *fides*, believing what the Church teaches, whereas faith to Protestantism is essentially *fiducia*, personal trust in the Father through the Son. Faith to the Protestant is an activity of appropriation, an empty hand ever outstretched to receive, a constant confession of poverty and need and a continual dependence on Christ for righteousness and life ; and its object is a strong Shepherd who cares for His sheep and is present to help them when they cry.

Faith to the Roman, however, is merely a condition of Church membership, and at most a stepping-stone towards love. For there is no room in the Roman scheme for the appropriating exercise of faith at all. Spiritual supply is received via the sacraments, and only so ; and the faithful communicant's business in daily life is simply to stir up the gift that is in him, and exercise the grace which *ex hypothesi* he has already received, by acts of devotion and love. Accordingly, we find that, whereas the Puritans depict the Christian life as essentially one of faith, working by what Francis would recognize as love, Francis depicts it as essentially a life of love, divorced from anything that the Puritans could recognize as faith. This pin-points the defect

in Francis' attitude to Christ. Christ is to him a Saviour who loves, but does not personally intervene to save, having committed that necessary task to the official Church. Francis' Christ is an emblem of love, an affecting image and figurehead, a model for imitation, a beloved mascot—but not a living Saviour ; for He retains no executive function in saving.

The following pair of quotations brings out the difference between Francis and the Puritans here. Francis' advice to those attacked by temptation is this : " turn your heart towards Jesus Christ crucified, and by an act of love embrace in spirit His sacred feet. This is the best means to overcome the enemy " (*Introduction*, IV. ix). But Owen says : " Meet thy temptation with thoughts of faith concerning Christ. . . . This is called ' taking the shield of faith to quench the fiery darts of Satan ' [Eph. vi. 16] ; faith doth it by laying hold on Christ crucified. . . . Fly to Christ . . . as he was tempted . . . ' In that he hath been tempted, he is able to succour them that are tempted ' [Heb. ii. 11] . . . expect succour from him [Heb. iv. 15, 16] ; lie down at his feet, make thy complaint known to him, beg his assistance, and it will not be in vain " (VI. 136). How superficially alike ; yet how utterly different ! Draw on your own present resources, says Francis, and make an act of love ; call on Christ for present help in your present weakness, says Owen, by an exercise of your faith. Francis never calls for such an exercise of faith ; faith was not a means of reception in his theology, and so could not be such in his practical teaching. Indeed, he knows of nothing that faith might receive in time of temptation ; for Francis' Christ does no more than smile encouragement. But the Christ of the Puritans, and of the Bible, actually saves His people out of temptation, strengthening them according to the need of each moment as by faith they lay hold of His promises.

AUTHORITY AND PRAYER

By what authority is a doctrine of prayer established ? Church tradition, and the saints' experience ? Francis thought so, and drew heavily on the Medieval and sixteenth-century Spanish mystics, taking from the latter, among other things, the concept of contemplation. This he defines as " a mental attitude of loving, simple, persistent attention to holy things " (*Treatise*, VI. iii) ; an ineffable awareness of immediate confrontation with God in which the soul, itself passive, is caught up and held rapt in absorbed adoration of His glory. Francis regards contemplation as the highest form of prayer, the end of the road as far as the quest for union with God in this life is concerned. Owen, however, refuses to receive any doctrine, about prayer or anything else, without Scripture sanction ; and it is interesting to find that in the last chapter of *The Work of the Spirit in Prayer* (entitled : " Of mental prayer as pretended unto by some in the Church of Rome ") he measures this doctrine of contemplative prayer by the Bible and finds it wanting. " There is neither precept for it, nor direction about it, nor motive unto it, nor example of it," he declares, " in the whole Scripture " (IV. 337). Its devotees describe it as neither verbal nor rational, for it excludes all conceptual acts of the mind ; but, objects

Owen, prayer in Scripture is essentially a mental activity, and always finds conscious verbal expression. Moreover, " the silence concerning Christ, in the whole of what is ascribed unto this contemplative prayer, or rather the exclusion of him from any concernment in it as mediator " shows that there is nothing Christian about it at all ; as further appears from the demonstrable fact that " it is borrowed from those contemplative philosophers " of the neo-Platonic revival—and Owen quotes Plotinus to prove his point (p. 329). Here, again, his criticism has force against Francis, who makes no attempt to derive this doctrine of contemplative prayer from Scripture, and expounds it without any reference to Christ's mediatorial work.

What, then, is the biblical concept of prayer? Owen offers a thorough analysis. Prayer is " the soul's access and approach unto God by Jesus Christ through the aids of the Holy Spirit, to make known its requests unto him with supplication and thanksgiving " (p. 336). It has four main parts : meditation, supplication, praise and thanksgiving. Its temper should be one of " earnestness, fervency, importunity, constancy, and perseverance " (*loc. cit.*). In a broad sense, prayer is the generic name for all our communion and dealings with God. It is the natural expression of supernatural life ; " it consists in the especial exercise of faith, love, delight, fear, all the graces of the Spirit, as occasion doth require " (p. 337). It is a pouring out to God of what He has Himself put in our hearts. The instinct of the regenerate is to pray ; and their prayer is a child's cry, expressing delight on the one hand and felt need on the other. Francis soft-pedals the petitionary side of prayer, as we should expect ; but the Puritans accepted without hesitation the biblical view, that the attitude of dependence which is basic to the life of faith finds, and should find, its natural and proper expression in constant requests to God. This assumption underlies Owen's exposition of the words : " the Spirit helpeth our infirmities " (Rom. viii. 26). The Spirit prompts prayer, he tells us, by enabling us to see our needs ; by showing us what is laid up for us in God's promises ; by stirring up in us desire for the good things promised, and desire also that God may get Himself glory in giving them (an important qualification) ; and by leading us boldly and gladly to approach the throne of grace through Christ and open our hearts to God. The rule of prayer is the revealed will of God : the models for praise and thanksgiving are found in the Psalms, and the paradigm of petition is found in the Scripture promises : " what God hath promised, all that he hath promised, and nothing else, are we to pray for " (p. 275). Requests made in Christ's name on the basis of divine promises and with a view to God's glory should be presented with all boldness (" a full, plain-hearted, open liberty " [p. 294]) ; for we can be sure that God is pleased with them and accepts them. Such is the confidence that conscious subjection to God's word written creates.

Francis' account of prayer is narrower in range and weaker in content than Owen's, just because Owen understands the nature of faith and Francis does not. The aspect of the matter on which Francis is strongest is " mental prayer ", i.e. meditation. He outlines his famous method of meditation in the *Introduction* (II. ii-viii). Half

an hour to an hour should be set apart at a time for making a meditation. The first step consists of a deliberate and solemn act of recollecting God's presence and praying for His help. Then should come "considerations", whereby we open up to our view the meaning and message of our chosen subject—some spiritual truth, or biblical incident. Our aim in framing these considerations should be "to stir up our affections to God and heavenly things" (II. v). Meditations on the life and passion of Christ are particularly fruitful to this end. Having exercised our hearts in pious affections, we should go on to deduce from the truths we have reviewed some specific resolutions for the amendment and direction of our lives. Then we should close with thanksgiving, a prayer for strength to keep our resolutions, and the choosing of what Francis calls "a little nosegay of devotion"—a posy of "best thoughts" (to use a different jargon) to turn over in our minds during the day. The method sounds somewhat elaborate (though indeed it is nothing like as elaborate as that of Ignatius Loyola, on which it is based); but Francis assures us that we ought to treat it as a walking-stick rather than a strait-jacket, that we must not be in bondage to it, and should not be afraid to sit loose to the details of it if we can achieve its objects better in some other way. Altogether, Francis' teaching here is admirably sane, wise and helpful.

The Salesian method of meditation is well known; but what is not so well known is that the Puritans, Baxter in particular, taught an essentially similar, if less formalized, method of meditation, and insisted no less strongly than did Francis that this daily discipline of "heart-work" (Baxter's term for it) is absolutely vital to the maintaining of a healthy Christian life. Owen deals with meditation in *The Grace and Duty of being Spiritually Minded*; Baxter treats it most fully in *The Saints' Everlasting Rest*, where he maintains, among other things, that heaven is the best topic for regular meditation. In one respect both are richer than Francis—namely, in their treatment of the acts of faith in prayer to which meditation should lead. Moreover, both insist (as Francis does not) that the subject-matter of meditation is not to be spun out of a pious imagination, working freely on biblical themes, but to be drawn from what Scripture actually says and controlled by Scripture throughout. Generally, there is a masculine vigour and a down-to-earth ring about their teaching, here as elsewhere, which contrasts very favourably with the shallow, womanish sentimentality that tinges so much of Francis' thought. Once again, we are left feeling that the Puritans knew both God and man at a much profounder level than did Francis. So we need not look to Rome for lessons in the art of meditation; the Puritans can tell us all that Francis knew about it, and more.

CONCLUSION

In these pages, we have had a glimpse of Roman and Puritan teaching on the Christian life at their best. We are not likely to find more characteristic or competent advocates of either than the writers whom we have studied. We may now, therefore, safely essay a comparative valuation of the two traditions. We have already suggested that, generally speaking, Owen and Baxter, who sought more sustainedly to

subject their minds to the control and guidance of Scripture, saw deeper into its teaching and caught more of its spirit than Francis did. We now go on to ask two questions. First : what is in Francis that is not in Owen and Baxter? The answer is : only the doctrine of contemplative prayer, which seems not to be biblical, nor distinctively Christian. Second : what is in Owen and Baxter that is not in Francis? The answer is : the New Testament understanding of Christianity as a life of faith in Christ. Failure to grasp this vitiates Roman teaching on sanctification as radically as on justification. Without it, as we have seen, all the perspectives of the Christian life are more or less distorted : Francis' account of mortification, and love, and prayer, divorced from any exercise of faith, is a twisted shadow of New Testament teaching, and his picture of a now inactive Christ stands in direct contradiction to it. And it is here, in the Roman misconception of the office of the risen Lord, that the root of Francis' deficiency lies. The reason why there is no room for trust in Christ, in the New Testament sense, in Francis' practical teaching is simply that Christ is not an object of trust, in the New Testament sense, in the official theology of Francis' Church. According to Rome, it is actually the Church which saves, by its sacramental ministrations; and therefore it is the Church, rather than Christ, that the Christian should trust as his Saviour. Until the exalted Christ is given His rightful place in theology as the present and only Saviour of His people (which cannot happen till the doctrine of the saviour-Church has been abandoned), Francis' deficiencies cannot in principle be rectified. We observed earlier that some Protestants seem to suspect that Roman teaching on the Christian life is richer than that of their own tradition. But it now seems clear that Roman teaching is really far poorer, for, whatever other attractions it may have, it can never do justice to the Christian's fellowship of faith with his sovereign, all-sufficient Saviour ; and this, surely, is the heart of the matter.

Book Reviews

A COMMENTARY ON MARK THIRTEEN.
By G. R. Beasley Murray. Macmillan. pp. 124. 18/-.

In many ways this is a model commentary. It is a welcome exception to the general warning, which seems so much needed to-day, that we require more spacious surveys of the biblical wood and fewer detailed investigations of its trees.

Here is a very detailed investigation of one chapter of the Bible, and nothing could be more salutary for anyone seeking to find a satisfactory basis for a true Christian eschatology than a prolonged devotional and critical appraisal of Mark xiii, as that is interpreted for us by Dr. Beasley Murray. The Greek text is set out, followed by a general exegetical exposition in larger type, and then come the critical notes in smaller print. The whole book is made infinitely easier to "read, mark, learn and inwardly digest" by the method of handling the chapter verse by verse, or at most taking two verses at a time—

and then leaving the rest of the page blank and following on with the next verse printed at the head of the next page. Would that other commentaries would follow this example! As a preface to the commentary, there is a summary of the main conclusions arrived at by Dr. Murray in his larger book, *Jesus and the Future*.

If the manner of the book is so excellent, what of the matter? Dr. Beasley Murray does not attempt to prove that Mark xiii is an exact and verbatim report of Our Lord's final discourse on the Mount of Olives. But he sets out to demolish the notion that this chapter is anything like an apocalyptic fly-sheet, with no dominical substance behind it. In this he seems to me completely successful. Further, he seeks to combat the current notion that Jesus Himself anticipated no time-lag between His crucifixion/resurrection/ascension on the one hand and His parousia on the other. It is a pity here that his book appeared before Dr. J. A. T. Robinson's *Jesus and His Coming*. Perhaps a debate between Dr. Beasley Murray and Dr. Robinson might do more to enlighten the Church upon the true meaning of the Second Coming than any other conceivable "Buberian" dialogue (if the expression may be allowed).

But if the chapter is substantially dominical and if it truly expects the parousia within "this generation", though it makes no attempt at any more precise date, and indeed contains Jesus' own explicit disclaimer of any such knowledge of that date, then we are faced with the fact that the parousia did not happen within the period Jesus Himself expected it to happen. On the crucial verse 30, Dr. Beasley Murray simply says, "This statement of our Lord's needs little explanation for its understanding. It simply requires grace to be received" (p. 99). But think of the Christological implications of its reception! Perhaps a resolute determination to face Mark xiii as dominical and a fearless acceptance of both the truth and the error in which Our Lord is thereby implicated, would do more to revitalize our understanding of the very heart of the Christian Gospel than anything else in the world. Let us face the biblical text and neither refuse to attribute to Our Lord truths which are unpalatable to ourselves, nor shrink out of a false reverence for His divinity from a true appreciation of His humanity. Let Him so minister conviction of God to us that we are not scandalized by human error in Him! J. E. Fison.

STUDIES IN THE FOURTH GOSPEL.
Edited by F. L. Cross. Mowbrays. pp. 109. 12/6.

This book will fascinate all who have given any private thought to the great Fourth Gospel; and what minister of the Gospel is there who does not preach more often out of it than out of any other book of the Bible? Also, it is a short book; and, moreover, each chapter is an entity in itself, and can be read on its own in those spare intervals which occur all too rarely in the working parson's life.

Chapter I is by Professor Dodd, and finds a message for *worship* in the prologue—a wholly new idea to the present reviewer. Barnabas Lindars analyses the Gospel into a pattern of thought, emphasizing the *contemplative* character of the writing. The religious background is examined by Dr. Kilpatrick, and the supposed influence of Philo is

held to have been exaggerated. C. J. Barker develops a useful pastoral idea when he shows that " new birth " is essential before real Christian repentance can be experienced. An interesting study of Barth's ideas relative to the incarnational language of the Fourth Gospel is made by T. H. L. Barker. For the parish clergyman who has not forgotten all his Greek, the two chapters by Dr. Evans and Mr. G. L. Phillips will prove most helpful. The examination made by U. E. Simon of the meaning of " eternal life " links it up with " Kingdom " teaching in the Synoptics.

Probably the most controversial chapter is that by Mr. J. N. Sanders on the question of authorship. Although Mr. Sanders writes very clearly, yet he is so anxious to include all aspects in a short article that the view he sets forth is slightly obscured by his discussion. I take it he suggests that " the disciple whom Jesus loved " was Lazarus, who is responsible for the composition of the Gospel; but " the other disciple whom Jesus loved " (a different Greek word) is the Presbyter John of Ephesus, who *published* Lazarus' composition and under whose name the Gospel went out into the world. Let us quote Sanders :

> According to Eusebius, Papias said that he took every opportunity to discover what had been said by the " elders "—" what was said (aorist) by Andrew, or by Peter, or by Philip, or by Thomas, or by James, or by John or Matthew or any other disciples of the Lord, and what Aristion, and the elder John, the disciples of the Lord, say (present) ". It is sometimes said that Papias' language is ambiguous. It is true that he uses *presbuteros* loosely, but the double mention of John, and the difference between the tenses of the verb in the two clauses, are most naturally explained on the assumption that the first time Papias mentions John, in the list of names, all of which are members of the Twelve, he means the son of Zebedee, who was no more (or less) likely ever to have been in Ephesus than any of the others, and that the second John, mentioned after Aristion, was a different person. The fact that Eusebius thought Papias meant to distinguish them is no reason for supposing the contrary. I conclude then that the John known to Papias and Polycarp was not the son of Zebedee, but that he was the John who published the Gospel in Ephesus and wrote the epistles (pp. 77/78).

Again :

> I believe that the earliest evidence does not support the indentification of John of Ephesus with the son of Zebedee. How then did it come to be made? I would offer the tentative suggestion that it first arose in gnostic circles. The Gnostics, misunderstanding the purport of the Gospel, gave it a prompt and warm welcome. With their fondness for august authorities to whom to appeal, and their indifference to historical truth, they drew the inference which it is admittedly possible to draw from John xxi. 2, and identified the author as John the son of Zebedee. When Irenæus had shewn that the Gospel was indeed the sovereign antidote to Gnostic teachings, the Catholic Church in its turn succumbed to the glamour of a great name, and propagated the erroneous attribution (pp. 80/81).

I do not at all like this idea of the Catholic Church absorbing an erroneous view invented by Gnostics, though I am no " infallibilist " ! Turning, however, to the basic question of the authorship of the Gospel, recognizing with Sanders that statements such as that of Papias are far from helpful in confirming the apostolic authorship, yet we must not look for another just because John the son of Zebedee was a fisherman, and it is hard to conceive how one of his calling could be the author of such a highly " intellectual " Gospel as this. A Dubliner

finds less difficulty in this when he thinks, for instance, of Sean O'Casey of labouring stock in Dublin, who has produced plays of a calibre literary and intellectual, which have fascinated the present generation Often labouring homes are a cradle for intellectuals. This is wholly to leave out of account any reference to "inspiration", which, for the Christian, is a factor of immeasurable power in the Biblical writers.

Another consideration that may help us to accept the Apostolic authorship of the Fourth Gospel is that one who is intellectually trained is more likely to let his own personality intrude into his writing. Do we not see this in the Pauline epistles? The writer of the Fourth Gospel, however, is so self-negating that no one knows for certain who he is! W. C. G. PROCTOR

LAMB TO THE SLAUGHTER.

By Brother George Every, S.S.M. James Clarke. pp. 128 7/6.

This is a most interesting book, which attempts to relate the Great Sacrifice of the Lamb of God to what is known about sacrificial ideas from earliest times. Thus we move from the evidence of palæolithic art through the dying and rising gods of the agricultural religions, to the mystery of Calvary. The author discusses the historicity of the Gospel narratives in the light of apparent parallels in non-Christian religions. A chapter on The Paschal Mystery expounds the ideas of sacrifice which the author finds in the Eucharist. Although this chapter plays down differences between Evangelical and Anglo-Catholic beliefs, the dividing line is still there. The final chapter reviews the Old Testament teaching on sacrifice and atonement, and compares it with Greek ideas and with the subsequent "feudal" development of theories of the Atonement. The closing pages take up the picture of the Suffering Servant, and it is obvious that the author has been influenced by some of the theories of the Scandinavian School, though he does not mention them by name.

The reviewer would agree that in large measure the death and resurrection of Christ fulfilled in history the hopes of the nations that had been centred in myths, but one feels that this book has overplayed this at the expense of the Old Testament sacrificial system.

Since this is probably the first attempt by a Christian, writing as a Christian, to assess Palæolithic art, it is relevant to make a few observations on matters of fact. 1. The "tiny statuettes of maternal figures brooding over children" are not "numerous" in Aurignacian culture (p. 27). Such statuettes (as those from Petersfels) gradually become more and more stylized, and there are no children. 2. To speak of these figures as representing "the divinity" (p. 36) is going beyond all evidence. There is a gap of thousands of years between these figures and the mother goddesses of Egypt and Mesopotamia. 3. One of the two sorcerer figures from *Les Trois Frères* is described as "a monster, a spirit of the wild . . . playing a pipe. His music gathers beasts and men for birth, copulation, and death" (p. 27). In this picture there are no other men, no birth, no copulation, no death. The figure may equally be a hunter in animal disguise with a bow. 4. The statement on p. 25 about the nature of the pictures a

a whole is far too sweeping. " Either in the act of reproduction, or at the point of death " is not true. This is true only of a small minority. The same page mentions elephants. I know of only two elephant pictures, both from Spain, and these are likely to be late Palæolithic. Presumably mammoths are what is meant, and, while they are a species of elephant, it is misleading to call them this in a popular book.

All the same, it is good to see a Christian tackling this subject. At least Brother George Every does not follow Margaret Murray's interpretation, and find here the origin of Satanism and witchcraft !

J. Stafford Wright.

WHY I AM NOT A CHRISTIAN.

By Bertrand Russell. (*Ed. by Paul Edwards.*) *Allen & Unwin. pp.* 225. 16/-.

The editor has brought together some of Russell's essays, a verbatim report of a broadcast debate which he had with Father Coplestone on the existence of God, and an appendix showing why he was not allowed to take up a teaching appointment at the City College, New York.

Russell rejects the existence of God, immortality of the soul and moral obligation as commonly understood. This life is the only life, and there seems to be little that is elevating in his suggestions as to how this life is to be lived. " I believe," he writes, " that when I die I shall rot, and nothing of my ego will survive. I am not young, and I love life. But I should scorn to shiver with terror at the thought of annihilation. Happiness is none the less happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting."

Happiness, directed by benevolence, is the sole worth-while object of desire. Happiness is largely sexual and sensual, and benevolence seems a species of self-love, for in seeking pleasure, it pays one not to interfere with anyone else's pleasure.

Most people will be disgusted at his sexual doctrine. It is sordid. Young unmarried people should have considerable freedom so long as children are avoided, for without sexual experience they will be unable to distinguish between mere physical attraction and that congeniality necessary to make marriage a success. Since men, for economic reasons, cannot marry early it is not psychologically desirable that they should be chaste. They should, however, have relations for love with their own class and not with " professionals ". Married men, too, should have extra-marital relations, again not with " professionals " but with mistresses. For the present, it is better that married women should not have the same freedom, as a man has a right to know that he is the father of his family. But our patriarchal ideas are likely to be outmoded, promiscuity will be general and children will be state reared. Russell agrees that such a social change will be fraught with effects for good or ill which will be incalculable. In the meantime, the marriage tie should be terminable by mutual consent after a year's notice, whilst childless marriages should be terminable by the desire of one of the parties.

The debate with Father Coplestone is illuminating. The latter

tries one avenue after another to come to grips with Russell, who " will not play " so to speak ; e.g., Coplestone says that some things are contingent, i.e., do not contain in themselves the reason for their existence, e.g., we depend on our parents, etc. The Universe is the totality of things—an aggregate—which do not contain in themselves the reason for their existence. This totality must have the reason for its existence outside itself in a self-existent Being, a necessary Being who cannot not-exist, i.e., God. Russell simply replied that phrases like " contingent " and " necessary " have no significance for him when applied to " being ". His method seems to be to erect notices " No road " to every avenue Coplestone wishes to investigate. He is like a spider which fastens his web ends to fixed points, weaves his web in the intervening space and argues there is nothing beyond. Russell fixes certain points which he will not pass and weaves an elaborate rationalization to justify the kind of life he himself has lived. Can it be that his emotions condition his logic ? The sad thing is that had he been less sex-ridden he might have been able, with his undoubted intellectual gifts, to have ennobled mankind with lofty ideals and telling example. However, it is quite likely that if the moral consequences of Russell's intellectual position were more widely known that position would lose its appeal. G. G. DAWSON.

UNCOMFORTABLE WORDS.

By Joost De Blank. Longmans. pp. 120. 6/- (*boards*), 3/6 (*paper*).

The worth of this little Lent book by the Archbishop of Cape Town is out of all proportion to its price and size. The author draws attention to the very common conception of self denial as an occasional renunciation of little luxuries or indulgences—cigarettes, sweets, cream buns, etc., in Lent and shows how different this is from Our Lord's presentation of it as a continual setting aside of self. It is, as he puts it, " to hand over our lives to the judgment of the Cross ".

In the chapters which follow he applies this in relation to various aspects of life. He puts his finger arrestingly on the essential feature of the weakness of the Church in face of the world when he tells us that this lies in the failure of the average Christian to realize his responsibility to evangelize his careless neighbours. Dr. De Blank evidently regards the words, " Receive ye the Holy Ghost " as spoken to the whole body of believers in relation to evangelization, and not merely to the ordained ministry. There is naturally a chapter on the call to unity which seems to be laid by the Holy Spirit upon the conscience of the disunited Church. We should like to have seen a reference to the fact that one of the greatest factors in this disunity is the assertion by some branches of the Church that Sacramental Grace can only be administered through an episcopally ordained ministry. There is not the slightest foundation for such a theory in Holy Scripture. In view of the discreditable methods of raising funds for the Church which are so prevalent to-day the question asked by Dr. De Blank should be engraved in gold—" Does the shadow of the Cross fall upon our bank accounts and cash books ? " W. N. CARTER.

HIGHWAYS, HEDGES AND FACTORIES.

By E. Moore Darling. Longmans. pp. 158. 10/6.

Like some rare perfume Canon Moore Darling has distilled a lifetime of experience as parish priest and canon missioner into the 158 pages of this book. Writing with simplicity and a rare grace Canon Darling places before us the problem of the ninety per cent outside the organized Churches. His message is that we must go to the people where they are, in the highways, hedges and factories, and show that we care ; and that the Church cares. Canon Darling speaks as a successful factory chaplain, and he is critical of the clericalized Church. " Oh how utterly much the over-professionalization of religion has to answer for—and how deadly the sin of forgetting that the priesthood of the laity is a foundation doctrine of Mother Church."

At seventy-three Canon Darling appears to be well in advance of his time. He would have laymen help in the administration of the cup at Holy Communion. He would modify and simplify Evensong for new seekers without offending the old hands. He would use the laity in the parish more. Above all, he sees the key role of the factory in evangelism. Through his contacts there he found a new depth, openness of heart, a human as distinct from a professional relation, with the men and their families. " It's got to be done on the floor of the factory," he concludes. But the problem of making the factory a place where God can be worshipped without strangeness eludes Canon Darling's analysis ; perhaps because it cannot be solved from outside even by a saint in clerical dress. The truth is that we are far from the service of God or even of service to the community as a valued purpose of industry ; and while industry has the limited objective of making money, the binding together in unity of those who work and the bringing of them into the Church cannot take place. Doctrine must go hand-in-hand with teaching of the Word if the Church is to be re-born in a factory. No doubt Canon Darling would agree with this and it is evidently not his purpose to enlarge upon what has been said, among others, by William Temple. But the problem still remains of teaching Christ to an industry whose purpose is so largely pagan.

George Goyder.

THE BOOK OF THE LAW.

By G. T. Manley. Tyndale Press. pp. 192. 12/6.

Deuteronomy stands at one of the great intersections of scholarly routes through the Old Testament. Upon our calculations at this spot depends our mapping (so to speak) of a great tract of Biblical territory from the Exodus to the Exile. Mr. Manley has therefore done well to concentrate on the single matter of the date of this book.

The author's methods are scholarly rather than polemical : he is conversant with both the newer and the older critical scholarship, but his first concern is with the text, which he scrupulously investigates with the help of modern techniques. Thus, in his discussion of the Deuteronomic style, his chief method is statistical : we are taken through von Rad's list of forty-three characteristic phrases, checked

against Driver's seventy; the distribution of these through the book is noted, and they are examined for indications of their *Sitz im Leben* and for comparison with the phraseology of the prophets. Similar care is taken with the other topics, for example the divine names, the geographical data (the author has studied these on the spot) and the narrative framework. But the bulk of the book, as of Deuteronomy itself, is devoted to the legislation. This is analysed in various ways, and carefully compared (with the help of numerous tables) with the legal material both in the rest of the Pentateuch and in Hammurabi. Four chapters are given to this, supplemented by a fifth which confines itself to the question of the centralization of worship.

Some criticisms are possible. We would wish for a more thorough discussion of the important question of the relation of Deuteronomy to Jeremiah. The chapter on the Divine Names is not always convincing; and on p. 47 two mutually exclusive interpretations of Exodus vi. 3 are offered for joint acceptance. But these are small blemishes on an impressive whole. It is the great merit of this book that the author has not been overawed by the array of detailed evidence adduced by his predecessors, nor by the prestige of their theories: he has gone back to the details for fresh study, and to the theories for reappraisal.

So the case that is presented is patiently assembled and honestly argued. When the author says, "The account of the journeyings in chapters i-iii is altogether realistic" (p. 64); or, "We look in vain for anything to connect them [i.e., the statutes and judgments peculiar to Deuteronomy] with the conditions in seventh-century Judah" (p. 109); or, "We are forced to the conclusion that the legislation of Deuteronomy is not an 'expansion' of the Covenant code" (p. 80); we feel that he has established the right to use such terms. When he goes on to indicate the point at which the various lines of evidence appear to meet, namely that in Deuteronomy we possess a preaching by Moses of the Law, which was "subsequently written and placed in the hands of the priests", we are left with good reason to regard this pronouncement as not only the answer of faith to the book's own claims, but also a proper conclusion to a full investigation.

Of this conclusion the author is content to claim: "That is the simplest explanation of the facts, and perhaps after all it is the best." We may perhaps cap that modest remark by borrowing a comparison used by C. H. Dodd in his lectures on the Synoptic Problem. He pointed the contrast between the intricacies of one hypothesis and the relative simplicity of its chief rival, by reminding his hearers of the desperately elaborate expedients employed by the earth-centred Ptolemaic astronomy to relate its observations to its presuppositions; in fatal contrast to which stood the compelling economy of Copernicus. There is a similar contrast repeatedly evident throughout this book, as fact after fact smoothly orders itself round the person and time of Moses; or else, on any other theory, is seen to require corrections and allowances which are as implausible as they are ingenious. We have too long been dazzled by brilliant eccentricities; here is the way to a restored perspective.

F. D. KIDNER.

THE CHAOS OF CULTS.

By J. K. Van Baalen. Pickering & Inglis. pp. 409. 22/6.

One is repeatedly asked for a good book that will help in refuting some present-day religious movement that deviates considerably from orthodox Christianity. There are various books, of varying length and quality. This present one is good, in that it covers the sects that one is likely to meet, and the author has not only taken the trouble to try to understand the movements, but generally has kept up-to-date with them. We have suffered in the past from books that merely bang away at statements made by these sects, and often quote sentiments that are no longer held.

The book is written in America, and hence omits Anthroposophy, which is probably commoner here than there, but it includes Rosicrucianism, which, although it has two important centres in America, occurs over here, and is active in its advertising. The brand of British-Israelism found in the States appears to be less balanced than the official B.I. movement in this country, and, in view of the adherence of British-Israelites to sound Evangelicalism, it is a pity to include it among movements which reject the historic creeds of Christendom.

In discussing Spiritualism the author rightly takes account both of telepathy and of demonic interference. The chapters on Theosophy and Rosicrucianism expound the general assumptions of gnostic-occultism. Christian Science is studied as a system, a philosophy, a system of healing, and a religion, with plenty of classified quotations from Mrs. Eddy's writings.

The Unity School of Christianity and Baha'ism are less commonly met with, but their basic ideas of inherent goodness and inner light emerge in various forms. Mormonism is becoming stronger in this country, and this book gives a reasonably full guide to its teaching. Seventh Day Adventism is criticized for the wrong " prophecies " of Mrs. White, its interpretation of the method of the atonement, and its view of the Sabbath ; apart from these things, the Adventists accept the basic doctrines of orthodox Christianity. The chapter on Jehovah's Witnesses would be strengthened by an up-to-date selection of quotations since the time of Russell and Rutherford. The strength and weakness of Buchmanism appear in the chapter on this movement. The section on Unitarianism-Modernism attacks barren liberalism. It is interesting to find a chapter on Swedenborgianism ; this chapter is just adequate, but sooner or later someone should deal with this movement more fully.

The closing chapters deal most excellently with the ground of our faith, and the proper methods to use in approaching members of the cults.

J. Stafford Wright.

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY.

By George S. Hendry. S.C.M. Press. pp. 128. 12/6.

In this book, the Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, gives us the lectures which he delivered in 1955 at Dallas, Texas, to a convocation of ministers and students, in memory of the late Dr. Thomas White Currie. There are

five lectures, and they make stimulating reading. Dr. Hendry writes as a Protestant non-Episcopalian.

Just as the Christian Church was tardier in defining its doctrine of the Spirit than it was in defining its Christology, so the theological literature on the Spirit has been less in quantity and poorer in quality than that which deals with Christology. That may well be due, at least in part, to the fact that it is the function of the third Person of the Trinity not to speak of Himself, but to testify of Christ, even as (to quote Dr. Hendry, p. 92) "the Scriptures were not written to draw attention to themselves".

This is scarcely a book for beginners, dealing, as it does, with semi-technical matters such as the important *filioque* clause in the Creed (proceeding from the Father *and the Son*"). But to those who are prepared to work at it, Dr. Hendry gives many an insight into matters of theological moment such as the Holy Spirit and Christ, God, the Church, the Word, and the Human Spirit. He has read widely, and the references given in the notes at the end of the book are themselves valuable.

DONALD BRADFORD.

PRINCIPLES OF CONDUCT.

By John Murray. Tyndale Press. pp. 271. 15/-.

This is another book from Westminster Theological Seminary, Philadelphia, which has of recent years produced a body of theological literature far excelling in erudition and discernment the output of Conservative Evangelicals in any other quarter of the English speaking world. Professor Murray's writings are of course strongly traditional: his method is simply to reconsider, restate and amplify the thought of the orthodox Calvinists of the past by the aid of modern Biblical scholarship and literature—a method unfamiliar and therefore especially profitable in an age so neglectful and indeed contemptuous of the older theological literature. He shows a limited independence in diverging from his predecessors, of which there are some gratifying instances in the present book, for example, the treatment of 1 Cor. vii, where he shows some signs of returning to the straightforward view that St. Paul there exalts celibacy above marriage.

Principles of Conduct, more than Professor Murray's other books, suffers from shapelessness. It is not a complete treatise on the principles of ethics, much less does it profess to treat all the problems of casuistry, yet neither does it select a recognizable subdivision of the subject. It is not an introduction, for it does not deal explicitly with the most basic problems of all, with the criterion, motive and end of ethics (though this might be thought unnecessary after Van Til's admirable class-book on these questions, *Christian Theistic Ethics*). It is rather a collection of Biblical material on certain ethical themes, with careful exegetical studies of important passages bearing on them.

This being so, the book naturally raises more questions than it answers, and involves the author in apparently arbitrary statements on ethical matters not professedly treated. He deals with law and love, law and grace (an admirable chapter), but not law and liberty. He emphasizes the Lord's teaching that He came not to abrogate but complete the laws of the Old Testament, without suggesting how these

innumerable laws are to be " completed ". He argues that the death penalty is of permanent obligation, and elsewhere that our Lord did not condemn the *lex talionis*, without discussing the question of the literal enforcement of the Mosaic regulations in Christian states (with which he apparently disagrees).

A subject treated perhaps less satisfyingly than any other is that of " creation ordinances ", which are the general theme of five chapters, the substance of which is otherwise valuable. It has always been seen that some of the laws of Moses are anticipated in Genesis, and a time-honoured opinion of theologians was that legislation which did not begin at Sinai did not end at Calvary. On these grounds the modern validity of the divine right of kings was argued from Adam, of capital punishment from Noah, of tithes from Melchizedek, of material sacrifice from Abel and Abraham, etc. Prof. Murray, however, perhaps following a slightly different but even more questionable tradition, appears to hold that every one of the Ten Commandments was in force before Sinai, and even before the Fall. In the case of some of the Commandments he proffers no evidence, and even where he does it is rarely pre-lapsarian !

When all has been said, the great paucity of Conservative Evangelical works on ethics makes this book very thankworthy. In perhaps no other sphere of sacred study have theological students (not to mention the councils of the Church !) been so much at the mercy of writers who, having rejected or not considered the true Evangelical criterion of ethics, are erecting pinnacles of fallacies upon a foundation of sand. This book supplies some of the tools for casting down those towers of Babel that pass under such names as " The Problem of Right Conduct ", and some of the materials for building in their place the temple of God.

R. T. Beckwith.

THE MEANING OF PERSONS.

By Paul Tournier. S.C.M. Press. pp. 238. 21/-.

Those who have read Dr. Tournier's previous book, *A Doctor's Casebook in the Light of the Bible*, cannot fail to welcome a further volume. His new work, *The Meaning of Persons*, is refreshingly and sometimes startlingly original, without ever being obtusely unorthodox. It is autobiographical without being self-centred. Indeed, he has an unusual capacity for keeping himself in the background. This is probably because he is not afraid to unmask himself, and show at least something of the person beneath. In fact, this unmasking is the very kernel of the book. The French title is *Le Personnage et la Personne*, and the translator points out in his preface that he has retained the English word personage because in Shakespeare's time it meant much the same as the French *personnage*, namely the part that is being played, the exterior that the world sees.

The book is exciting because it is creative. Dr. Tournier has observed with great sensitiveness and insight, and has the ability to analyse and synthesize what he has seen. His thesis is that a man or woman is both a person (his real self) and a " personage ", the mask which is put on over the person. Of course, there may be several personages for any one person. Each of us, said Matthew Arnold,

" half lives a hundred different lives ". As a psychiatrist, Dr. Tournier's task is to help men to discover the person beneath the personage. His approach to his work is devoted, reverent, and in a sense almost priestly. In thus helping men there are many obstacles. Some are in himself, and he is bold, but never embarrassing, in his exposures of his own deficiencies. Others are in his patients. His revelation of the timidities and insincerities of men and women is shrewd and penetrating. He deals especially well with the subject of infantile regressions.

The book is important because it is exceedingly topical, and fearfully relevant. The second chapter is called " This impersonal world ", and stresses the fact that our present society is failing more and more to recognize its members as personal and individual. This is an excellent chapter ; there are few whose work entails dealing with people who could not profit by reading it. Its last two or three pages speak of the materialism and impersonality which are creeping over the medical profession to-day, and to which the only answer seems to be a revived Christianity within the profession. He attributes this depersonalization to the invasion of medical practice, indeed of our life itself, by the machine, and also, paradoxically, to the advent of health services and comprehensive insurance schemes.

The climax of the book is the chapter " The living God ". To dissect it would be to spoil it. Suffice it to say that it is a moving and yet realistic account of how men's difficulties are met in God, how the current of their being sets to Him, or, to change the metaphor yet again, their journey's end found in Him. " At some point on this journey we shall find that we have crossed a frontier : through personal fellowship with God we pass from the world of things to the world of persons " (p. 176).

Finally, the book is valuable because reading it may be a searching and perhaps a humbling experience for the reader. It should be read by any who are engaged in helping others with their personal problems, be they clergy, medical men, or simply " guides, philosophers and friends ". The translator certainly deserves a word of praise for what can be seen to be a first class job of work. The book is well produced, and the only complaint that can be made is of the price. Even at a penny a page the book is good value, but there will be many who will not be able to afford this.

A. P. WATERSON.

ELIJAH AND ELISHA.

By Ronald S. Wallace. Oliver & Boyd. pp. 164. 16/-.

A series of sermons on passages in the Old Testament is rarely to be heard these days in our churches, either because our congregations have not the basic Bible knowledge to follow them sufficiently or because so many clergy have learnt just enough about Old Testament criticism to give them troubled consciences about taking the Scripture too seriously. The problems of the Old Testament expositor are undeniably acute—the moral problems, the scientific problems, the prophetic, and the miraculous. But without burking these issues, Mr. Wallace has held to his conviction that in Old as well as New Testament, the Bible brings to us the message of God. He has not allegorized it

unnecessarily ; he has not subjected it to an overdose of typology (as the manner of some is) ; he has not skirted the grisly bits like the story of the she-bears and the louts of Bethel ; but he has investigated the principles of God's dealings with His prophets and people of old times and has applied them to political, social and personal problems of to-day. To that extent it is sound preaching, combining balanced exposition with enlightened application. More than that, these eighteen sermons, covering every section of the Elijah-Elisha narrative, have a touch of real excellence about them. It is the kind of preaching that one longs to hear more often, the sermon that one can read again and again.

Highlights among the collection are " Decision at Mount Carmel " and " Naaman ", which are most searchingly and convincingly written, an achievement all the more creditable in that they are based on chapters at which almost every preacher has tried his hand at least once. We commend this book as a worthy example of Old Testament preaching, and hope that the author will give us more in the same style.

J. B. TAYLOR.

CHRIST AND ADAM.

By Karl Barth. Trans. T. A. Smail. Oliver & Boyd. pp. 45. 6/- (*paper*).

This, the fifth of the Scottish Journal of Theology Occasional Papers, is a translation by T. A. Smail of the famous continental theologian's study of Man and Humanity in Romans v. The booklet is of only forty-five pages and has at least one characteristic in common with most of Barth's other works, his verbose style of writing. Doubtless the translator has made every effort to transform the original into readable English, but the result is still extremely difficult to follow ; and your reviewer is bound to admit that he would most certainly have given up after the first few pages, were it not for the fact that the effort had to be made. It was not until the paragraph at the end where Barth sums up his conclusions had been reached, that one could really be certain that the idea had been grasped. And, having reached that point, we are not a little surprised to discover that so many words, even in so slender a work, have been used to reach a conclusion that could easily have been published by itself, and still have been sufficient : the fact that Christ, not Adam, is the true type of humanity. The implications which Barth draws from that fact look suspiciously like universalism, and one would be prepared to say so more dogmatically except that Barth is so easily misunderstood. Anyway he does say, in as many words, " the work of Christ makes an objective difference to the life and destiny of all men ".

There is an extremely interesting and thought-provoking passage on the mission of Israel, which can be summed up in Barth's words : " the Jew is only the bearer and exponent, the open sign, of the sinful life that his fellow-men are secretly living and of the hidden destiny that they will have to endure ". Jesus is *the* Jew *par excellence*, literally " the King of the Jews ". To Barth, the Jew also represents all mankind in his rejection of Christ.

In summing up one can only say that, while the pamphlet will no

doubt, like all Barth's work, repay careful and thoughtful study, one hesitates to recommend so little a booklet (for its price), and one which is so difficult, to underpaid and overworked clergy. JAMES VINCENT

THE LIFE OF EDWARD WOODS.
By Oliver Tomkins. S.C.M. Press. pp. 160. 25/-.

All who knew the late Bishop of Lichfield, or heard his voice on the wireless, will welcome this able portrait. His lovableness and warm humanity are adequately shown and his great humility, and especially the essential devotion to the living Christ.

Canon Tomkins describes his early days at home and at Cambridge with great sympathy, though he might have spent longer explaining how Woods moved theologically in the days before the first War. He seems to take for granted that Woods should have done so. He well brings out Woods' idealism, in which perhaps he was very much a child of his age. And one cannot help feeling that all that energy which went into conferences was perhaps a little wasted.

This is a book that will do anyone good to read, for it is the story of a Christlike life. " What memory, if any, will remain of my episcopate ? " Woods wrote in his " spiritual diary " in 1944; " intellectually I cannot hope to be anything but second rate. My only hope is to peg away at the ABC elements of being *truly Christian*, really Christlike . . . I can—and must and will—go hot and strong for the things I *know* are vital, and which don't really depend on large intellectual abilities : things like prayer, evangelism, or sheer Christlikeness of character and life—especially humility, gentleness, forbearance, love in all its ramifications." J. C. POLLOCK.

FURTHER REVIEWS

THE PROBLEM OF HISTORY IN MARK.
By J. M. Robinson. S.C.M. Press. pp. 95. 8/- (*paper*).

How did the evangelists come to write the Gospels ? What kind of men were these writers, and how do their personal conceptions colour the narrative ? These are questions to which even the Christian reader cannot be altogether indifferent, though they are not normally raised by " one who believes ". They are the stock in trade, however, of the literary critic, and it is of interest to all to follow one who has given deep thought and wide research to these matters such as our present author. One is impressed, as one reads through this book, by the method of investigation. From events recorded as happening in connection with different things (such as, for example, the synagogue) one deduces the evangelist's own attitude towards this thing, and so gets a kind of perspective wherewith to judge the evangelist's historical attitude. Certainly the attitude of a writer (especially a writer of history) towards the contents of what he writes about, colours his presentation. But are we not ruling out any real doctrine of inspiration if we apply this fact to the Gospels and the Biblical writers generally ? If Biblical inspiration means anything it means that these writings are preserved free from human prejudice in presentation, that is, that in them we have documents which are " absolute ", " final in

form," as regards the presentation of their contents. We may not always understand the full significance of their message, but it is our task to struggle with it, not to explain it away.

Such ideas may seem to rule out of court such a study as the present one under review. And indeed, to make the point all the clearer, let us recall such an old-time study of historical events in the New Testament as Paley's *Evidences*. Paley accepted the historical events as absolutely true, and objectively recorded; and his use of New Testament historical references was to demonstrate the truths of the narrative as a whole by undesigned coincidences. Critics to-day invite us to consider to what extent the narration of any event is coloured by the preconceived ideas of the author—an approach that savours more of the desire to undermine belief in the truth of the narrative as a whole than to confirm it.

This may be too strong a statement, and the present reviewer by no means wishes to indict the author with unbelief! Actually the book is quite fascinating reading, and many valuable suggestions are made by linking up different events. But still the impression remained that the investigation is inevitably subjective in its conclusions—another mind might make quite different deductions from the same evidence. For this reason one has to ask, Is anything gained by such investigation? "The eschatological struggle between Satan and God constitutes the history of Jesus"—this sums up the thesis of the book. This is either a platitude, or separates us in cosmic outlook from Mark, ascribing to him an outlook describable in such terms, but rather implying that we must translate what Mark says into terms derived from our present cosmic outlook, but what these terms are remain to be ascertained, if they are ascertainable. W. C. G. PROCTOR.

LETTERS TO THE SEVEN CHURCHES.
By William Barclay. S.C.M. Press. pp. 127. 8/6.

Dr. Barclay has produced a really delightful commentary and exposition of the letters addressed to the churches in chapters ii and iii of the Revelation.

Two chapters are given to a study of each of the letters. The first lays bare the historical background of the city; the second gives its spiritual significance, both for the readers of the time and for those of succeeding ages. To give a typical illustration: how full of meaning are the words of the risen Lord: "Behold I have set before you an open door and no man can shut it", against the background of the open highway of Philadelphia through which Attalus had tried, without success, to speed on its way to the east the Greek way of life, the Greek language and Greek civilization in general. Not so would be the pagan reaction to the Gospel of Jesus Christ to reach them through a door set open by the Lord Himself.

The little book is enriched with illustrations of a practical and devotional order. It is really rather a gem. One mild criticism: why create in the opening paragraph the impression that the Almighty might have been wiser than to inspire a book of which only two chapters are really intelligible! This is a pity, for the rest of the book is excellent. C. C. KERR.

ISRAEL AND THE ARAMÆANS OF DAMASCUS.
By Merrill F. Unger. James Clarke. pp. 189. 21/-.

On the jacket of this book, which is substantially a doctoral dissertation, we are promised a work as readable as it is scholarly. That is the wrong claim to make. At a time when popular archæology abounds Dr. Unger has chosen what is surely the better part, in producing a careful and detailed study of a particular corner of the Old Testament field. And no unimportant corner : the Patriarchs had their Aramæan connections ; the Egyptian empire took in Syria as well as Palestine and for the first three centuries of the Hebrew monarchy Damascus makes a fine observation post from which to survey the strength or the strategy of Israel on one side and Assyria on the other.

The bulk of the book is given to this last period, and provides an almost continuous account of the political history of the Israelite kings as seen from the sidelines. From this angle we not only get a steady insight into the situations in which they made their choices, but also make closer acquaintance with some of the Syrian kings they encountered : notably Benhadad I and Hazael. Certain historical and chronological difficulties have to be faced in the course of this, and they are approached with both a proper reverence for Scripture and a readiness to study critical hypotheses dispassionately. The author is not afraid to leave a question unanswered for lack of data, but he is able more than once to show the bearing of recent archæological work on old problems. A good example of this is his discussion of the relevance of the Melcarth Stela to the stories of Ahab and Benhadad—stories whose apparent chronological confusion had hitherto driven more than one critic to the extreme of transferring them to the reign of Joash. In all this, Dr. Unger proves himself a guide we can trust by his fairness in argument and by his wide knowledge of contemporary writing.

There are extensive notes (seventy pages of them) and an index.

F. D. KIDNER

SHORT REVIEWS

ESSAYS OF A PILGRIM.
By A. C. Martin. P. & G. Wells, Winchester. pp. 73. 4/-

This book should help to allay the bogey in the minds of those moderns who seek to meet the demands of " the intelligent man " by watering down the conception of God into a metaphysical abstraction. This is not an error into which our best thinkers fall. Dr. Streeter indeed has said (*Reality*) that we cannot think except anthropomorphically of the personality of God. In this book we have a thoughtful man telling us of the pilgrimage by which he found his way independently to orthodox faith without " any initial acceptance of dogmatic teaching ". He wisely remarks that " it is experience, not learning, that is eventually the cradle of wisdom and divine revelation ".

The intelligent enquirer will find sound reasoning here which will meet the demands of his intelligence fully. Chapter V on " Faith and

Doubt " is exceptionally good. At the same time the idea that the Christian Faith can be reduced to an intellectual synthesis finds no place here. There is always the gap between reason and truth which must be bridged by faith. Unbelief is essentially a moral and not a rational problem. In this book the fundamental doctrines of Christianity are fully accepted—the Incarnation, the Atonement, the Resurrection : and no attempt is made to by-pass the miraculous.

There is a Foreword by the Dean of St. Paul's fully commending it. It is worthy of a more attractive cover. W. N. CARTER.

CHRISTIAN : COMMIT YOURSELF !

By Paul Rees. Pickering & Inglis. pp. 158. 12/6.

This book could well be used in two rather different ways : in the first place as a guide to one who has recently come into a personal experience of Christ and wants to know the commitments and resources of the Christian life ; in the second place, and even more valuable, a minister or Bible class leader could hardly do better than to make this simple, devotional, practical book the basis of a series of studies. Should it be re-published the author might well add a chapter on the Holy Communion, thus making a really complete guide to spiritual life.

C. C. KERR.

A BIRD'S EYE VIEW OF THE BIBLE.

By G. Harding-Wood. Marshall, Morgan & Scott. pp. 207. 10/6.

The title of this book adequately and fairly expresses its character and purpose. It is not a commentary. It does not set out to give a devotional unfolding of doctrinal truths. What it does, it does simply and engagingly. It gives you a summarized analysis of the heart of each book of the Old Testament and in such a manner as to encourage you to read it with anticipation. This is quite an achievement and herein is perhaps its greatest value—especially to someone just starting to study the Bible. C. C. KERR.

THE ROAD TO HAPPINESS.

By J. W. C. Wand. Frederick Muller. pp. 192. 16/-.

In this excellent book Dr. Wand indicates how true and lasting happiness, which so many are seeking without success, may be known. The titles of the four parts into which the book is divided, reveal something of the unusual and attractive manner in which the writer presents this subject.

In Part I, after considering various conceptions of happiness, the claims of some of the rival voices which clamour for attention are examined. Most striking here is the assessment made of the value of Philosophy, and its inherent weakness when contrasted with Christianity. In Part II " the Surrounding Country " is surveyed, and hindrances to the achievement of happiness which are presented by environment, by " the lions in the way " (physical, psychological, moral and spiritual), and by the domestic and political situations are duly considered. " False Trails " are exposed in Part III. Among these are wealth, health, false gods and success. Useful outlines are

given of the claims and teachings of Jehovah's Witnesses, Seventh Day Adventism, Christian Science and Spiritualism.

Part IV—" The End of the Road "—reveals the Lord Jesus Christ alone to be the Source of true happiness, which may be realized only through personal conversion, and a " new creation " in which the glory of God in Christ Jesus is reflected. This inspiring section concludes with a helpful chapter in which virtues (Christian and natural) and joy are considered. A book to place in the hands of the thoughtful non-Christian.

IVOR J. BROMHAM

SO EASY TO LOVE.

By Brother Roger, O.R. Longmans. pp. 101. 7/6.

For its simplicity and sincerity this little book is a sheer gem. Easy enough for the most immature Christian to understand and searching enough for the most advanced Christian to be challenged it draws the reader to the love of God and tries to help him to deeper spiritual experience. Each of the twenty-four chapters is a brief meditation, well-spaced and sparingly phrased. Here and there one comes across a phrase that an evangelical would not use : this should not, however, prevent anyone from being helped by almost everything else. All the same, one feels it is a pity that on both wings of the Church we so easily use words or expressions—often quite needlessly—which will be unacceptable to some of our brethren, when the rest is so fit for sharing. And it is a pity that a book so slender could not be produced more cheaply and therefore used more widely.

DOUGLAS WEBSTER

ATOMIC RADIATION AND LIFE.

By Peter Alexander. Pelican. pp. 239. 3/6.

This is a very readable account of the elementary chemistry, physics and biology involved in the study of atomic radiation. As is understandable in a book covering widely different fields, there are flaws to be found, such as the use of reticulocyte for a primitive totipotent blood cell precursor, especially as it is used correctly two pages later (pp. 91 and 93). There is occasional unjustified dramatization, e.g. pp. 177-8, where recent work on bone marrow transplantation, it is said, " clearly heralds the day of the prolongation of life ". This is not to deny the interest and importance of Dr. Loutit's work, but this is much too sweeping an assertion to make at present. In view of Professor Haddow's remarks in the foreword it is disappointing not to find more about the implications of the topic for human society. Nevertheless, these are fairly minor defects in a book which has the advantages of simplicity and clarity, and can be recommended to anyone who wishes to acquire rapidly the fundamentals of the subject.

A. P. WATERSON

VICTORIOUS PRAYING.

By Alan Redpath. Pickering & Inglis. pp. 151. 10/6.

The Lord's prayer, taken section by section, is again made the inspiration and guide for real, effective praying. Mr. Redpath, with his characteristic, forceful style, makes it plain that praying is something which you should and can do. He reaches down to the depth

of human need and yet ever points to those heights of experience which God has promised to those who enter into personal relationship with Himself in prayer. You may feel that the author would have been on safer ground had he explained why the atmosphere of this prayer seems to savour more of the Old Testament prophets than of the New Testament epistles ; i.e., that the fuller revelation of what God is prepared to do through prayer awaited the display of grace secured only by His Atonement. The attempt to read a full-orbed Gospel basis of prayer into the familiar words is, in fact, the reviewer's only criticism of what is a stimulating, practical guide to a new prayer life, and therefore something worth a great deal. C. C. KERR.

JOHN LOOKS AT THE CROSS.
By F. J. Huegel. Marshall Morgan & Scott. pp. 126. 8/6 (*boards*).

There is much helpful matter in this study of St. John's Gospel, and no one except the destructive critic will quarrel with the conception of Christ, the Incarnate Son of God, Crucified, Risen, Ascended, as the central theme of Holy Scripture and the key to its interpretation, but the assertion that the Cross is adumbrated or prefigured in incidents such as the miracle at the wedding in Cana of Galilee, the talk with the woman of Samaria, the healing of the man blind from birth (Chapter IX) seems forced and far-fetched and appears to arise out of the author's desire to find the Cross in every chapter. Chapter XVII is one of the best in the book and the author is no doubt correct in regarding the disunity of the Christian Church as one of the main causes of the failure of the great missionary adventure to conquer the world for Christ. W. N. CARTER.

CROSSING THE BORDER.
By Guy King. Marshall Morgan & Scott. pp. 144. 7/6.

Very literally, in his inimitable style, Guy King pours out a life's experience into his chapter by chapter treatment of the Epistle to the Colossians in this his last book. It is a popular style, some might feel at times just a little too much so, but it is the language of life, and that spiritually interpreted and drawn from a practical application of the scriptural truths under review. His chapter headings intrigue you into reading. You wonder what awaits you in the chapter entitled : " His guidance on garments," only to find a delineation of life dressed in Christian qualities. This is a book to take up when easy, profitable reading is desired. C. C. KERR.

ONAK AND THE TALKING BOX.
By Marie Barham. China Inland Mission. pp. 167. 8/6.

In the Philippine island of Mindoro, up in the mountains, live a shy, primitive people, the Buhids. A few years ago a team from Gospel Recordings, that organization which has so brilliantly found a way to reach races with no written language, made records which are now used in evangelizing, with marked success. Miss Barham has made the story of the tribe's introduction to the Christian faith fresh and effective by telling it from the view-point of Onak, a girl who really

lives and who is not yet converted, though her mother is. The talking box is, of course, the gramophone (or is it a tape-recorder?) on which the Gospel Recordings are played.

Though Miss Barham lacks the late Mrs. Kuhn's gift of writing, she imparts much knowledge about the tribe and the nature of the work now proceeding, and her style is easy to read, and attractive. Parishes ought to know more about these recent pioneering efforts, and do their utmost to support them. J. C. POLLOCK.

NOTES ON BOOKS RECEIVED

The Donkey who always Complained, by Francis Thornton (*World's Work*, 10/6) is a "Parable for Moderns". The story of Passion Week is seen through the eyes of the donkey who carried Jesus. Its grandmother carried Mary to Bethlehem. The "parable", delightfully told, centres round Jesus' effect on the donkey.

Malaya, by Anne Hazelton (*China Inland Mission*, 1/-) is a well-planned booklet giving the history, religions, and present position of Christian work in Malaya, with special reference to the Overseas Missionary Fellowship, in whose *Fields for Reaping* series (designed to encourage prayer) it appears.

A Thousand Miles of Miracle in China (*China Inland Mission*, 7/6). The twenty-second edition of this missionary classic, a personal story of the Boxer Rebellion of 1900; abridged by L. T. Lyall, and with a foreword by the Editor of THE CHURCHMAN.

The Church Pulpit Year Book (*Chansitor Press*, 15/-). This familiar stand-by for overworked clergy now appears in a limp cover. The outlines are specially designed to encourage expository preaching. If used as meditations from which may emerge the preacher's own sermon, these outlines can be most useful. One of the Lenten series suggests a course on the Christian Unities.

The Challenge of the Summit, by E. W. Crabb (*Paternoster Press*, 8/6) is a book of "stories of mountains and men", lavishly illustrated. The stories also impart, in a natural, unforced way, some of the great truths of the Christian faith. Thoroughly to be recommended for gifts to boys.

Out of the Earth, by E. M. Blaiklock (*Paternoster Press*, 5/-). Professor Blaiklock describes for the general reader a number of ways in which archæology witnesses to the New Testament. This book, very suitable for a church bookstall, is written by a scholar with an engaging style and a wholesome approach to Scripture.

Billy Graham and the New York Crusade, by George Burnham and Lee Fisher (*Marshall, Morgan & Scott*, 10/6). This book disappoints. Expecting a thrilling factual account of one of the great evangelistic ventures of our time, one finds instead a scrapbook of jottings, flavoured with great names casually thrown in. Certainly, some of the wonder of those days last year in New York penetrates to the reader, and a complete sermon of Billy Graham is printed. But to see what this book might have been, turn to *Harringay Story*.

The Notebooks of Florence Allshorn (*S.C.M. Press*, 8/6). A mine of spiritual wisdom culled mostly from notes prepared for addresses to her St. Julian's Community. Selected and arranged by one of the Community.

Editorial

THE Lambeth Conference has been well prepared by copious literature. For the *locale*, the Librarian, Dr. Dodwell, has produced a handsome history,[1] lavishly illustrated by prints and photographs, an admirable folio presentation book. Among its interests are the pictorial comparisons—the Crypt, the Chapel, the Lollards Tower, for instance, shown as they were at different dates. Dewi Morgan's *The Bishops Come to Lambeth* (Mowbray, 5/-) gives a popular account of the development of the Anglican Communion, and of the Conference. Gordon Hewitt's *Church of Free Men* (Highway Press, 2/6) approaches the subject from a somewhat wider angle, though mainly within the context of the Church Missionary Society, as an aid to parish study groups. It has useful tables and notes.

On a deeper level, *Essays in Anglican Self-Criticism*,[2] just published, is timely. The Editor of the S.C.M. Press has brought together sixteen writers, ordained and lay, and not all Anglicans, and they appraise strengths and weaknesses, constructively but often controversially. Some discuss matters of interest mainly to this country; M. J. M. Paton, for instance, in an essay which is not only incisive but entertaining, even if it will not convert, would abolish the Establishment; while Miss Batten's "The Parish To-day", reaches, from a different starting point and with a wider reference, much the same conclusions as the writer of the anonymous article on "The Church in the Countryside" in this number of THE CHURCHMAN, and offers a very similar remedy. Some relate to a specific corner of the Communion, and the essay by a Chinese clergyman in Peking must have made the editor hot under the collar: it gives that garbled view of the history of Christians missions in China which is the basis for many of the tensions now afflicting, beneath the bland surface of the Three-Self movement, the Church in that land. The symposium as a whole, however, is a brave attempt to make us think, whether or not there is agreement with any or all of the writers.

But the most important book for Lambeth is undoubtedly Bishop Stephen Neill's *The Unfinished Task*.[3] Already in a second impression, it is a book which should be read by every one of the three hundred bishops, and by clergy and intelligent laymen who create that public opinion which, indefinably, can influence Lambeth.

The Unfinished Task is not concerned solely with the Anglican Communion, and its discussion is primarily of the Church in non-Christian lands. These points only increase its importance, for Lambeth 1958 will have no meaning except in an ecumenical context, while the "home countries" more than ever must turn their eyes outwards. From his wide experience Bishop Neill places his finger on the needs of to-day, with all its complexities and opportunities. He illumines failures and weaknesses, and often he goes unerringly to their answer. "The major task," he writes (p. 106) of the question of a Christian culture in Britain, "is to get the Bible back into the consciousness of the ordinary man and woman". "Competent knowledge of the Bible is the only basis for effective Christian witness,"

he states (p. 130) of younger churches. Of the modern missionary he writes (p. 141), " He must be, to use the old phrase, a soul-winner. . . . Whatever his technical abilities, he is not worth his pay, unless the very heart and centre of all his work is to bring men and women to the point of personal surrender to Jesus Christ."

It is a book to read, and read again, for its massive yet readable survey of the situation, for its realism (see, for instance, the assessment of what went wrong in China, and of the stresses in Asia and Africa to-day), and for its devotion to the uniqueness and power of God's revelation in Christ Crucified and Risen.

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With this issue the Editor hands over active editorship on going overseas for nearly two years. He asks the prayers of readers for what he is to do : the writing of a descriptive appraisal, for the general reader, of some of the work of Christians in modern Asia, which it is hoped will help towards understanding, and the stirring up of prayer and service. The book is to be published by Hodder and Stoughton (and by Macmillans in U.S.A.) and to make it he and his wife will be travelling in fifteen countries, returning by the United States to research for a biography of D. L. Moody, and reaching England again in the spring of 1960. THE CHURCHMAN will be edited from Wine Office Court, and the Acting Editor, under the Secretary, will be Mr. David J. Mitchell, M.A., of Trinity College, Oxford. Mr. Mitchell, who is thirty-four, was for some nine years a professional journalist and editor, with *Picture Post* and Pictorial Press, and is now manager of the Church Book Room Press. All correspondence, reviews and articles should now be addressed to him until further notice.

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Recent weeks have seen the publication of three new series. The first two volumes of Hodder and Stoughton's Christian Commitment series, edited by the Rev. J. R. W. Stott, are reviewed in this issue. The Inter-Varsity Fellowship's Pocket Books, beginning with three well-chosen new works and one reprint, will be discussed in an article in the next issue. The Banner of Truth Trust, newly formed to reprint lesser known but weighty Protestant theology, has led off with several volumes, among them *Princeton Sermons* by Charles Hodge (1797-1878), 13/6, and *A Commentary on Zechariah* by T. V. Moore (1818-71), 9/-. A full list can be obtained from 58-9, Highgate West Hill, London, N.6.

Crusade has published an admirable evangelistic pamphlet in magazine format : *This is Your Life* (6d.). Cleverly set up and illustrated, it should be highly effective among reasonably intelligent parishioners.

[1] *Lambeth Palace* by C. R. Dodwell, Country Life, pp. 69, 35/-.
[2] *Essays in Anglican Self-Criticism*, edited by D. M. Paton, S.C.M. Press, pp. 238, 25/-.
[3] *The Unfinished Task* by Stephen Neill, Edinburgh House Press and Lutterworth Press, pp. 228, 12/6.

A Great Venture

By The Bishop of Bradford

NEVER in the history of the world have such concerted efforts been made to tackle the problem of illiteracy as those which have been made during recent decades. To mention the name of Frank Laubach is to mention but one (if the most famous) of those who are seeking to wipe out a scourge which deprives a great percentage of the world's population of what we so readily take for granted. Millions of people, young, middle-aged, and even old, are learning to read every year. *What will they read?*

One of the things which most forcibly strikes a visitor to Africa is the passion of the younger generation for education. The reasons for this may not always be of the highest—the motives may be mixed or even base. But there it is, a fact to be reckoned with. And to meet that desire enormous efforts are being made. I had the privilege of visiting, at the beginning of the year, the University College of Ghana at Achimota, and the University College of Ibadan. Vast sums of money are being spent in both countries on the buildings which Maxwell Fry has planned so spaciously and imaginatively; great effort is being put forward to supply adequate staff and—perhaps, a greater problem this—to find enough students of calibre good enough for University education. Such effort means that a steady stream of educated Africans will be poured back from schools and universities into African society, and this stream will increase in volume as the years go by. These young men and women will in turn influence others. Will that influence be for or against the Christian faith and the Christian way of life? Will these educated young Africans have an intelligent grasp of what Christianity really is and of what the Christian really believes? Or will they give, with all the prestige that a good education brings them, a garbled version, a caricature of the real thing? Much depends on *what they read* during school and university days. To educate, but to fail to put into the hands of the newly educated the right kind of books, would be to create a vacuum which would hold vast possibilities of disaster. There are plenty of others, Communists included, who would like to fill such a vacuum.

Three months spent in East Africa during 1955 impressed upon the writer the utter urgency of supplying the clergy there with books with which they could implement an education often necessarily sparse, and enliven and deepen a ministry which often made almost impossible demands on them. There was all too little to recommend for these godly men to read.

What I have written of Africa could probably be written of all the younger Churches, though the levels of culture and standards of education no doubt vary from place to place.

And here in England the need for books which will present the Christian Faith simply and intelligently, and at a price within the reach of all, is clamant. For the attacks on the Christian Faith are powerful; the misinterpretations of the Christian Faith are pathetic; the assumptions (and the assertions) that the Christian Faith is out-

moded are persistent. The Church has her apologists of the highest rank—we need not be afraid while we have a Dodd, a Coulson, a Hodgson, a Raven, and so on. But the two-guinea specialist books of such men cannot be put into the hands of the majority of general readers. What shall *they* read?

In the above short paragraphs I have tried to sketch some of the areas in which it is of primary importance to have at hand and to circulate widely, books on the Christian Faith which are untechnical, clear, and cheap. "Of *primary* importance"—I use the adjective advisedly, for I can conceive of few things more urgent than the provision of such books to-day for use at home and overseas.

Some four years ago the International Missionary Council (together with other bodies deeply concerned about the provision of Christian literature) sponsored the production of "a series of books covering the whole range of the Christian Faith in the modern world"—a daring concept indeed! They chose as their editor Bishop Stephen Neill, scholar, missionary, writer. The twenty-four slim volumes, which are before me as I write, are a tribute to his vision and tenacity of purpose as he has worked amid great difficulties and handled well nigh intractable problems of production, translation, distribution, inflation (horrid word!) and so forth. Few of these books are of more than 100 pages; none of them cost more than half-a-crown; many of them have been translated into a great variety of languages. Book 24 brings to an end, a triumphal end, the first series. The second series, which is in direct continuity with the first, is well under way. The editor has gathered round him an international team of scholars and churchmen to write the books, and is to be congratulated on an astonishingly fine job. Who can say what effect this almost pioneer piece of work will have all over the world?

Perhaps the best way to indicate the range of these books is to give a list of titles and authors. They are as follows:

(1)	*The Christians' God*	by Stephen Neill
(2)	*Christian Giving*	by V. S. Azariah
(3)	*Mark's Witness to Jesus Christ*	by F. Lohse
(4)	*Christianity and Science*	by Charles E. Raven
(5)	*The Christian as Citizen*	by John C. Bennett
(6)	*The Christian Character*	by Stephen Neill
(7)	*Reading the Bible To-day*	by D. T. Niles
(8)	*John's Witness to Jesus*	by George Appleton
(9)	*From Brahma to Christ*	by L. Tilak
(10)	*Beginning from Jerusalem*	by John Foster
(11)	*Jesus and His People*	by Paul Minear
(12)	*Did Jesus Rise from the Dead?*	by James Martin
(13)	*The Cross is Heaven*	by A. J. Appasamy
(14)	*Who is Jesus Christ?*	by Stephen Neill
(15)	*A Letter of Wise Counsel*	by E. A. Maycock
(16)	*Religious Liberty*	by Giovanni Miegge
(17)	*Living with the Gospel*	by D. T. Niles
(18)	*Livingstone in Africa*	by Cecil Northcott
(19)	*Christ's Messengers*	by C. F. D. Moule

(20)	*Japanese Witnesses for Christ*	edited by Norimichi Ebizawa
(21)	*One Lord, One Church*	by Robert Nelson
(22)	*The People of God in the Old Testament*	by H. J. Kraus
(23)	*Matthew's Witness to Jesus Christ*	by H. M. Ridderbos
(24)	*The Psalms as Christian Praise*	by R. B. Y. Scott

This list shows how the editor has drawn on the wealth of the ecumenical Church, in the realm of scholarship and of missionary experience. No doubt as time passes, the proportion of writers from the younger Churches will increase—indeed, it may be part of the function of these series of books to "discover" writers who, by later and bigger books, will bring the treasures of their Churches' scholarship and devotion to the feet of Christ and for the enrichment of His Body. The late Bishop Azariah's book on *Christian Giving* (prefaced by a short "Life" written by his close friend, Bishop Stephen Neill) has already been translated into some two dozen languages, and if read by us at home and debated and acted upon by our Parochial Church Councils, would do us a power of good. *Japanese Witnesses for Christ* (edited by the Reverend N. Ebizawa) introduces us to six Japanese fellow-Christians, unknown even by name to most at least in this country; while Bishop A. J. Appasamy's *The Cross is Heaven* gives us an over-all view of the life and writings of Sadhu Sundar Singh, Indian saint and mystic. Mrs. L. Tilak, in *From Brahma to Christ*, gives us glimpses of her husband and his family, of his poetry, and of his religious experience. These books alone will do much to draw together the various nationalities within the Catholic Church of Christ, and to help us to share in its riches.

Some of the best work in these twenty-four books is that devoted to Biblical exposition. The New Testament field is better tended than the old, though in the latter we may be grateful for Professor H. J. Kraus's *The People of God in the Old Testament*, and Professor R. B. Y. Scott's *The Psalms as Christian Praise*. We have something of an introduction to the Gospels in D. T. Niles' *Living with the Gospel*, a commentary on St. Matthew (No. 23), on St. Mark (No. 3), on St. John (No. 8), on the first part of the Acts (No. 19, by Professor C. F. D. Moule), and on I Peter (No. 15). That, together with a volume on *Reading the Bible To-day* (No. 7) is a good proportion of strictly Biblical material.

Straightforward theology and ethics are well-represented too. Outstanding are the editor's three volumes: *The Christians' God* (No. 1), *The Christian Character* (No. 6), and *Who is Jesus Christ?* (No. 14). The resurrection of Jesus is dealt with by the Reverend James Martin (No. 12) and Church unity by Dr. J. R. Nelson (No. 21). What is meant by Christian citizenship is the theme of volume 5, while the need for Canon C. E. Raven's *Christianity and Science* (No. 4) can be gauged by the fact that already it has been translated into some eleven languages. Church History just gets a look in, in an excellent little book by Professor John Foster (No. 10) which traces the expansion of Christianity through seventeen centuries.

I close with a plea and some suggestions:

(i) *The plea* is for yet another series, to be produced while the present series goes on, designed for those who are newly literate or very badly educated. There are multitudes on the fringe of Christianity, or recently baptized who could not compass the reading of these books. They have an urgent claim on the attention and care of the Church. I realize that Bishop Neill and his very small staff are hard pressed. I realize that those who could write such simple books as I have in mind are few and far between. But I believe the need is urgent and immediate.

(ii) *Some suggestions. World Christian Books* is one of the exciting, creative acts of the Christian Church in this century. Those of us who are alive to the demands of evangelistic educational work at home and overseas ought to line up behind those responsible for this work and see that, so far from allowing it to go by default, we assure its increasing success. What can we do? I would suggest four things:

(a) *Pray.* This is a work with vast potentialities for good, and indeed (if it were to be mishandled) for ill. The editor, the writers, the translators, the business agents, all need the prayers of the Church.

(b) See that these books are on the bookstall of your own Church and well known among your Church people.

(c) See that your local public library knows about these books and takes them.

(d) See that the missionaries who have gone from your Church get a copy of each book as it comes out. This might well be a gift from the Church to them; and the offer to provide more copies as needed on the field would be very welcome.

The publishers and distributors of *World Christian Books* are the United Society for Christian Literature, 4 Bouverie Street, London, E.C.4.

The Theology of Baptism

By The Rev. Martin Parsons, M.A.[1]

I BEGIN with a quotation which I think will receive universal agreement. It is from Donald Baillie's lecture on baptism in the book, *The Theology of the Sacraments*, edited after his death by his brother, and containing a charming biographical memoir. He says: "Those who are entrusted with the care of souls in the pastoral ministry must frequently ask themselves with some misgivings what the sacrament of baptism means to the main mass of Church people who bring their children to be baptized. But, indeed, a great many ministers must sometimes feel that they themselves have more questions to ask about the meaning of baptism then they are able to answer, and that they are thus not very well equipped to give clear and sound guidance to their people as to what they should believe about this

[1] A paper read to the London Diocesan Union of Evangelical Clergy.

sacrament of the Church. Moreover, if they turn to the theologians for guidance, they may find among these also a good deal of confusion ; and certainly they will find very lively discussion." And a little further on he says, " I believe that a great deal of light can be thrown, and indeed has been thrown, on these questions by a return to the study of the New Testament."

Since my subject is " The Theology of Baptism," and not " Modern Pastoral Practice in regard to Baptism," I intend to study it from the standpoint of Holy Scripture. I acknowledge my debt to W. F. Flemington, *The New Testament Doctrine of Baptism*, which may be taken as the standard modern work on the subject. In passing, we note with interest that Flemington, and Oscar Cullman who wrote *Baptism in the New Testament* for the S.C.M. Book Club, and Donald Baillie, are none of them Anglicans, but all come down heavily on the side of infant baptism.

In considering Baptism in the New Testament we cannot ignore the baptism of John. All the four Gospels mention it and Jesus Himself submitted to it in order to fulfil all righteousness. It was a baptism of repentance unto remission of sins. But John is clear that his ministry is only preparing the way for the ministry of Christ. " I baptize with water. He shall baptize with the Holy Spirit and with fire."

Can we regard John's baptism as merely an intensification of proselyte baptism as practised by the Jews? Surely not. It is true that in both cases baptism in water, probably by immersion, signified a new beginning and initiation into a new community. But there the similarity ends. John's baptism was accepted mainly by Jews, those who were already within the People of the Covenant. It involved, therefore, not just a *change of status*, but a *moral reformation*. There had to be a confession of sins. Gentiles, who desired to embrace the religion of Israel, had the ceremonial washing of baptism. But in the case of John's baptism, Jews, who were not living as the People of God should, underwent a moral cleansing through repentance and so entered—in some sense at least—the Kingdom of God.

It is on the whole better to view the baptism of John, not as a specific application of proselyte baptism, but rather as the culmination of the Word of the Prophets. Jesus so identified Himself with those He came to save that He accepted the baptism of John, though not without a protest from the latter. And at the baptism the Holy Spirit came upon our Lord in visible form, and the voice of the Father was heard to say, " Thou art My beloved Son." It is difficult to avoid the conclusion that there is a connection between this incident and the later truth that baptism is linked with the receiving of the Holy Spirit and adoption to be sons of God. Karl Barth, as quoted by Professor Baillie, says that this is really how Jesus instituted the sacrament of baptism.

The only occasions on which our Lord speaks of baptism which He Himself is to receive are Luke xii. 50, " I have a baptism to be baptized with ; and how am I straitened till it be accomplished" ; and Mark x. 38, " Can you . . . be baptized with the baptism with which I am baptized ? " The reference is clearly to His coming passion. The use of the word " baptism " might be no more than an extension of such

Old Testament phraseology as "When thou passest through the waters . . .", "I am come into deep waters." But are we right to dismiss it so easily? Surely the constant linking of baptism with the death of Christ in the Epistles can find its origin in these sayings of our Lord.

I think we can see the origin of Christian baptism not merely in the command of Matt. xxviii. 19, but in the whole ministry of Jesus. He was baptized by John. He allowed His disciples to baptize even larger numbers than John had, though it was evidently the equivalent of John's baptism (John iv. 1). And He spoke of His approaching death as a baptism. Flemington aptly says: "Such a reference becomes full of meaning if we recognize that it is a matter of history that the death of Jesus and the subsequent belief in His resurrection did in fact mark the inauguration of His wider 'ministry' in the world at large, as surely as the baptism in the River Jordan inaugurated His ministry in Palestine."

When you come to the practice of the Early Church as recorded in the Acts it is difficult to find a single pattern. I doubt if we can establish our belief about baptism and confirmation from that alone, any more than we can find there the threefold order of the ministry. For instance, at the very beginning of the Acts our Lord, just before His Ascension, contrasted the water baptism of John with the Spirit baptism which they should receive. There is nothing in those words to suggest the Christian rite of baptism with water. We might expect Peter's words at the close of his Pentecostal sermon to represent the norm: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Yet in the case of Cornelius and his fellow-hearers, the Holy Ghost fell on them before they were baptized.

The case of the disciples at Ephesus is different again. They had received John's baptism but knew nothing of the Holy Spirit. After Paul's explanation they were baptized into the name of the Lord Jesus, but only after confirmation did they receive the Holy Ghost. Saul's own experience had been the reverse. Ananias laid his hands upon him and he received his sight and (as I read it) was filled with the Holy Ghost. After that he was baptized. What happened after the preaching of Philip in Samaria is the nearest to the order which we now take for granted: faith, baptism, confirmation, receiving of the Spirit. Can we even be certain that everyone who had received John's baptism (e.g. the Apostles) was baptized with water again? Was the baptism of the Spirit all that mattered? I think a study of the Acts leads us to the conclusion of Dr. Silva New, as quoted by Flemington: "Belief in Jesus (or in His Name), baptism, the remission of sins, the laying on of Apostolic hands, and the reception of the Spirit, seem to have formed a single complex of associated ideas, any one of which might in any single narrative be either omitted or emphasized."

Flemington says that baptism outwardly embodied the meaning and essence of the Gospel, and shows us the position in the Acts in these words: "The convert could appropriate that meaning for himself by undergoing baptism. Sometimes that meaning was so

profound that the baptismal rite could actually serve as the occasion for the convert's reception of that distinctive Christian endowment which the early Church called the gift of the Spirit. At other times, and it would seem increasingly as time went on, that gift of the Spirit became associated not directly with the original rite of baptism but with a second rite, that of the laying on of hands, often united with the first, but sometimes separated from it. For the overwhelming majority of early disciples this outward embodiment of the Gospel was normal and necessary. With modern examples from the mission field to help us to understand what baptism may mean to a convert to-day, we need not doubt that for countless first-century Christians, as for their Master, at the moment of baptism the heavens were opened. Here and there, however, there were those who entered into the fullest Christian experience without the aid of any mediating sign. Such examples need provide a cause of wonder only to those who fail to allow for the working of the principle, *Deus non alligatur sacramentis suis.*"

When you come to the Pauline Epistles you find a developed theology of baptism. That he regarded it as essential cannot be doubted. His words, " For Christ sent me not to baptize, but to preach the Gospel," are no disparagement of the sacrament. He was horrified at the formation of a Paul party. His vehement, " Was Paul crucified for you? or were you baptized into the name of Paul? " heightens the meaning of baptism. It is the personal application of the atoning work of Christ. This is brought out in the greatest of all the baptismal passages, Romans vi, which some of us may feel would be a better reading for the Baptism Service, at any rate than John iii in the Service for those of Riper Years.

" How shall we who *died* to sin still live in it? " Note the tense—" died ", once for all. And in expounding this further Paul at once refers to baptism. " He who has been baptized into Christ has thereby been received into a real fellowship of death and life with Him " (Nygren). We who were once " in Adam " are now through baptism incorporated into Christ. And since we are members of the body of Christ, by one Spirit baptized into one body, what is true of Christ is true also of us. We have died, been buried, and risen again to walk in newness of life. This *is* true of those who are in Christ. It is an objective fact, not a subjective experience. On this let me quote Nygren again, for I think what he says is very important. " There is no idea at all of a mystical experience of unity. Such a concept belongs to a thought-world quite different from Paul's. Nor is the meaning that the Christian immerses himself in contemplation of the death and resurrection of Christ, until he is so at one with them that he knows Christ's death as his own and Christ's resurrection as his also. So to understand Paul is to misunderstand him. The truth is not that, through some endeavour on our part, Christ, and that which happened to Him, are to be introduced into our lives. The truth is rather that, by God's action, we are included in and made sharers of that which befell Christ. That of which Paul speaks is a simple and unmystical reality. God has made Christ the head of a new humanity; and into that new organic relationship he has brought us through baptism." Sound Lutheran theology!

The argument of Romans vi is that to be *in Christ* effects a real moral change. Similarly, in 1 Cor. vi. 11, after enumerating a perfectly appalling list of evil-doers, Paul says, "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of our God." I think it quite unrealistic to reject all possible reference to baptism here. Every idea expressed is one associated with baptism elsewhere, particularly the name of the Lord Jesus, and the gift of the Spirit. A reference to St. Paul's account of his conversion in Acts xxii. 16 ought to be decisive: "Arise and be baptized, and wash away thy sins, calling on the Name of the Lord."

Dying and rising with Christ, cleansing and washing away of sins are but two aspects of the same thing. (And, incidentally, if the language of Romans vi seems to favour total immersion, the language about cleansing is certainly reminiscent of such Old Testament passages as Ezek. xxxvi. 25, "I will *sprinkle* clean water upon you, and ye shall be clean".) And all other ways of expressing the effects of baptism are but different aspects of the one mighty fact of being *in Christ*. "As many of you as were baptized into Christ did put on Christ" (Gal. iii. 27). "Baptized into one body" (I Cor. xii. 13). And so on. Baptism to St. Paul is the great act of initiation into Christ and therefore into His Church. This crisis of entering in was not a subjective experience, but something "*given*"; a part of the truth to be believed. "One Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 5).

There is not time to go even cursorily into the writings of St. John and the other New Testament writers. Suffice it to say that St. John is only supplementing St. Paul when he lays stress on the new birth and divine sonship. These are aspects of the gift of the Spirit. When you study the marks of those who are born again in I John you cannot avoid the impression that the new birth is a tremendous spiritual upheaval, and that unless there are indications of liveliness we have no right to assume the presence of life. In all that the New Testament says about baptism—and I hope we are convinced that it makes stupendous claims for it—we must assume that it speaks of baptism *rightly received*.

The connection of repentance with baptism was something which the Church received from John the Baptist. Peter stressed it from the very first. "Repent, and be baptized." Also with remarkable consistency in the Acts baptism is linked with hearing the word and with faith. "They that received his word were baptized." "Philip preached unto him Jesus" and he was baptized. "Lydia heard us whose heart the Lord opened to give heed to the things which were spoken by Paul. And when she was baptized . . ." (xvi. 14, 15). These are but a few examples. Repentance, hearing the truth, faith, obedience—these accompanied the outward act of baptism which initiated the convert into Christ and sealed to him all the benefits of the saving acts of God. Baptism was God's act, and it was this that brought salvation. "*By* grace . . . *through* faith." All the faith in the world would not avail without the grace.

Flemington sums up thus: "In all these New Testament writings

Christian baptism is *a rite with a meaning*. The outward act of water baptism recalls, and as it were *re-presents*, that act of God done once for all for man's salvation in the death and resurrection of Jesus Christ. Baptism thus implements that act for each successive believer. It has an outward and an inward aspect which may be separated in thought. The evidence of the New Testament, however, shows that such separation was far less obvious and natural for the early Christians than it is for us. It cannot be without significance that there is no passage in the New Testament which makes any ultimate separation between the outward rite of baptism and the spiritual reality which the rite embodied. Both the act and the meaning of the act mattered —the two formed for the first Christians an indivisible unity." Flemington adds a footnote which raises the question which is in all minds : " Some separation of these aspects is inevitable for us, because the normal practice of most Christian communions to-day is to baptize infants rather than adults."

We are all familiar with the controversy and many of the arguments on both sides. Our young people are facing the problem as we did in our earlier days. The arguments of Ryle and Griffith Thomas are still useful, as well as innumerable pamphlets on the subject. Flemington has an excellent final chapter on Infant Baptism in which he marshals many of the old arguments. I should, however, like to attempt to summarize the line taken by Donald Baillie in the lecture from which I quoted at the beginning. He cites Wheeler Robinson, as a Baptist, saying, " Baptism is the door of entrance to the Church." Certainly. Are the children of Christians to be regarded as having a place within the Church of Christ, or are they outsiders ? The question boils down to this : Is there such a thing as a Christian child ? Are children in no sense Christian till they have had a conversion experience ? If so, what comes of children's worship, or teaching a child to pray ? There seems no meaning in our Lord's quotation : ' Have ye never read, Out of the mouth of babes and sucklings thou has perfected praise ? " ?

It is God's will that children should have such an experience of His grace and love as befits their stage of growth : that they should be *Christian children*. Therefore they are part of the Church, admitted by baptism. And if it be objected that, though children may have a real faith, unconscious infants cannot, Baillie has this answer : " A newborn child is the beginning of an immortal soul, but is not yet an independent soul. Decisions have to be made for him, by his parents and by the Church, and these cannot be postponed, because life goes on and the child grows up in one way or another. So the Christian Church and Christian parents will choose the Christian life for their children. Does this mean that the benefits of the sacrament come to the child in response to the faith of the parents and of the Church ? Yes, indeed : that is just what it means. They claim God's promise for the child by faith. And that is just as it ought to be, and is in keeping with the whole outlook of the New Testament, which has none of our false individualism." " The New Israel did not ignore the family any more than the old did," says Baillie.

What difference, then, does baptism make to an unconscious infant ?

It brings the child into a new environment, the Church of Christ, so that the child is surrounded by the life of the Church, an environment which touches him most closely in the life of his parents. The parents are in a special relationship to the child, not only as physical parents, but as that part of the Church which most naturally fulfils the obligation of the whole Church to the baby.

But what difference does it make at the time? Or until the child is capable of faith? The answer is surely that we cannot say when a child's spiritual life begins. I remember A. J. Tait of Ridley, in a talk which settled a number of my own doubts about baptism, saying, "No one can tell what God may do through an infant personality." Calvin replied to those who asked how an infant, incapable of hearing the Word, could have faith, that we must not limit the powers of God, Who works in ways we cannot perceive or understand, and Who, to those incapable of hearing the Word, can give His grace otherwise.

Moreover, as the Westminster Confession says: "The efficacy of baptism is not tied to that moment of time wherein it is administered." Surely, then, the faith which appropriates the grace offered in the sacrament includes the faith by which all his life long he looks back to his baptism. Why assume that faith must come first, or simultaneously? What happens in a Baptist Church where a person is baptized as an adult and then is later converted? I have tried to get an answer to that question, and have been told that it couldn't happen because an adult is only baptized on confession of faith. But is confession always the same as conversion? Calvin rightly maintains that infants are baptized into *future* repentance and faith, the seeds of which are implanted in their hearts by the Holy Spirit; and that, according to New Testament teaching, the thing signified need not precede the sign, but may come after.

So faith is a response to what God does for us first on Calvary and then in our baptism. *God's initiative precedes our faith.* On that note I should like to end with a quotation from Bernard Manning: "In baptism the main thing is not what men do, but what God has done. It is a sign that Christ claims all men as His own, and that He has redeemed them to a new way of life. That is why we baptize children. . . The water of baptism declares that they are already entitled to all God's mercies to men in the passion of Christ. Your own baptism ought then to mean much to you. It ought to mean all the more because it happened before you knew, or could know, anything about it. Christ redeemed you on the first Good Friday without any thought or action on your part. It is right, therefore, that as He acted in the first instance, without waiting for any sign of faith from you, so baptism, the sign of the benefits of His Kingdom, should come to you without waiting for any faith or desire on your part. Every time we baptize a child, we declare to the whole world, in the most solemn manner, that God does for us what He does without our merits and even without our knowledge. In baptism, more plainly perhaps than anywhere else, God commends His love toward us in that *while we were yet sinners* Christ died for us."

We evangelicals need never be afraid of placing too much emphasis on baptism or the Lord's Supper, for they are sacraments of the

Gospel. Perhaps our greatest need is to recover the glory of the "givenness" of the Gospel as witnessed to in Holy Baptism. We must teach and nourish from infancy those to whom we have administered the rite of initiation. So shall we avoid the perils of a non-evangelical religion of "experience", and build on the solid rock of the saving acts of God.

Warns on Baptism

By The Rev. W. C. G. Proctor, M.A., B.D.

JOHANNES WARNS (1874-1937), an accredited teacher among the Brethren in Germany, wrote a book, now translated into English[1], which every Anglican Evangelical ought to read. I do not think it will convert him to the Baptist position, but it will give him an understanding of their point of view which is hardly derivable from any other source because of the wide knowledge of Church history possessed by the present author. And, once again, one can pay tribute to a pleasantly-phrased, and extremely clear, translation by G. H. Lang.

The author goes through the New Testament and early Christian history (to the end of the second century), and finds no reference to infant baptism. From the third century he finds what he regards as "magical" notions being associated with baptism, notions which open the way for the application of baptism to unconscious infants. With the conversion of Constantine and the close alliance between Church and State engendered thereby, he finds an irresistible influence upon the Church to baptize all members of the State, the Church, in his opinion, being an agent of the State to bring its members under a central control. This virtual subordination of Church to State, though broken by the Reformers' doctrine, reappeared in an even worse form in the Lutheran State Churches; and the practice of infant baptism amongst Protestants (whose basic principles are thereby outraged), was retained, leading to the secession of the anabaptists from the Protestant block, and indeed their persecution by Protestants, a persecution as bitter as any experienced by earlier Church movements, such as that of the Donatists. With this historical review in mind, he appeals to all whose consciences are moved by the Holy Ghost, to adopt the baptist point of view, and be rebaptized as believers. The author also gives a full treatment to the question of the manner of baptism in the New Testament and in early Church times, and holds that it was by total immersion.

In spite of this strong, and scholarly, and charitably-written treatise (for it deserves this classification), the present reviewer is not convinced for the following reasons:

1. The basic question is: What is the significance of baptism? Full of information as this book is, only one sentence seems to deal

[1] *Baptism*, by Johannes Warns. Tr. G. H. Lang, Paternoster Press, pp. 352, 5/-.

with this question, namely, " Certainly baptism (sc. of the believer retains its original significance as an outward testimony to an inward experience of salvation " (p. 509). If this is the meaning of baptism then, of course, no other use of it makes sense except believers' baptism But a host of biblical scholars (post-Reformation scholars included) see much more in baptism than this. It is not only something done by man, but it also conveys the grace of God. To enlarge on this here would be out of proportion in a review ; but it is strongly felt that our author was too quick in describing any view of baptism which saw in it such conveyance of God's grace, as superstitious or magical. Superstitious views of baptism do exist out of this consideration, but belief in the reception of God's grace through baptism does not necessarily lead to superstitious views.

2. The association of Church and State, and the consequent use of the Church by the State, as envisaged by the author, seem to be overstated. (Pun unintentional !) Speaking out of the Church-situation in Germany (where Church subscriptions, one understands, are collected by the State to the present day), there may be reason for this opinion. But surely one sees, in the case of the Church of England, a situation where the Church remains " the Church ", even though " established " by the State. Infant baptism was practised (as our author tells us), long before the Church became associated with the State ; so his contention that the State would insist on the continuance of this in order to bring all its subjects into submission from the moment of their birth, is an idea entirely new to the present writer. That the author implied this is his conviction ; and he feels obliged to ask for evidence that the State—any State—ever interfered in this manner with the Church's practices.

3. " Confirmation no solution." This is the heading of a chapter. The reason given is that confirmation is said to be virtually imposed on young, immature boys and girls of fourteen years, and so again fails in fulfilling the biblical demand for a voluntary expression of belief. Well, " bring up a child in the way that it should go, and when it is old it will not depart from it," is a good biblical (and practical !) piece of advice. Not every confirmed person, admittedly, proves to be a true believer (and the translator is able to add quotations from notable Anglican writers bemoaning the lapse after confirmation), but is the Baptists' own position any more fool-proof ? The author seems to teach that no compulsion should be used in connection with baptism—the desire to be baptized must be from within, an outward proof of the working of the Spirit. But, with a more realistic understanding of human nature, many of us will feel that leading and persuasion are properly applied to hesitant minds ; and it is but a further step to a routine (if you like !) presentation for confirmation of boys and girls who have been taught, by earnest teachers, " the creed, the Lord's prayer, and the ten commandments," and have been further instructed in the Bible and Church Catechism. Is there a real contrast between this practice of Anglicans and the opinion of our author : " The original Christian baptism demands the free personality of the baptized person. No one can be a Christian, a follower of Christ, by compulsion. Member

hip in the Church presupposes the personal decision of the individual " p. 270) ?

The information given in this book is valuable and fascinating—ne read it with unabated interest, thanks, as already stated, to the leasantness of the translation. But the argumentation, and the hilosophy of life implied by the conclusions, are unconvincing. Nevertheless, in conclusion, let it be said that on the subject itself of aptism, its meaning and use in the Church, there is indeed need for re-study of it by all Christians who place the Scriptures as the sole uthority for doctrine—together, if possible—and in such a re-study, he point of view expressed in this book should receive the most areful consideration.

The Church in the Countryside—A Plea for Realism

By " Rusticus "

LAMBETH will discuss many things of importance to the whole Anglican communion, but there is one matter to which it is h'gh ime the Church in England gave serious consideration. And that is he present and future of the rural ministry—the Church in the country-ide.

It is hard to resist the criticism that a great wastage of manpower is eing perpetrated, and that a system—the parochial system as at resent constituted—is being kept going for its own sake rather than ecause it is still the best that can be devised for the job.

I am not speaking of the sub-rural parishes such as are found in the Iome Counties or in the hinterlands of great cities. Rochester, for nstance, has a number of " country " parishes, but to all intents they re, in population and type, extensions of the town and suburban arishes, though more lovely to look at, or are welcome lungs, and reen pastures to which hard-working clergy can be retired for light ork. My discussion is directed to the more remote countryside, the r north-western, the west country, the marches of Wales, and so on.

Apart from those few clergy who have a real vocation and gift for ork in a village, you might divide the present country clergy into ree groups, which we might call (*a*) Old War Horses (put out to rass) ; (*b*) Absentees (i.e. specialists, whether diocesan or not, given " small parish " as a base for wider work) ; and (*c*) Vegetables.

As regards the Old War Horses, no one would deny that the country arish—whether single or in plurality—provides a valuable field for tirement. The man has done his tough job, abroad or in big town arishes, and now has somewhere not too strenuous where he can xercise a pastoral ministry as his strength allows. It is just the ace. The specialist is in a more difficult position, because he is up gainst the System. Unless he has very strong diocesan backing (a ep talk to the people at his induction : " patience and understanding

on both sides", and so on), and not every specialist gift fits the "official" picture and gets diocesan backing, he will soon find that his absences or absorptions in his vocation, to which he believes he is called, breed resentment.

And then there are the Vegetables. It is a startling and disturbing fact that the majority of country clergy—I stand to be corrected, but I guess it is the majority—are comparatively young men, or at any rate in the prime of their powers. And what are they doing? Either they are caught up in a ceaseless round of pretty barren (spiritually) activity, or they vegetate: they are not doing a *man's* job.

They vegetate because the System grows vegetables.

What is expected, traditionally and by public opinion and, alas, by many bishops, of the country clergy? The traditional picture is very pretty and a part of the typical English scene, and all that, but is it what the Church ought to be doing in twentieth-century England? Let's be frank. The country parson is expected to be the social welfare worker of the village; the master of ceremonies, always ready to preside at the whist drive, the office boy and odd-job man of village affairs (he's the only one who has plenty of time, they say). He visits the sick and aged, of course, as he should, and in that he has the advantage of the town parson, for he knows them all—that is one up to the System, and the same for Sunday School and youth work, he knows them all.

He is also expected to visit regularly the hale and hearty, quite regardless of their continued indifference to churchgoing; that is one of the astonishing things about the System. The faithful visitor, with exceptions, does not seem to be able to fill his church more than the slack visitor, or the man who is prevented by outside duties. And of course he spends much time raising money to keep his charming old world church from falling down, etc.

If he is a prophet, or an evangelist, or a man who says that the *primary* and possibly exclusive function of the minister is to proclaim the Gospel and not to make men and women more comfortable (except in the Prayer Book sense), and won't go to whist drives, he is up against Public Opinion. If he tries to build up a team of lay visitors, if he brings in the Church Army or the Caravan Mission, if he gets part-time help from a retired colleague (if he is in the "Specialist" category and does not like to leave unvisited those for whom he has not opportunity himself) he will at once hear the cry, "The Rector is getting someone else to do his job!"

And the System supports that cry. It is extraordinary how easy it is for a village not to "like" its parson, and thus kid itself that it has a virtuous excuse not to support him. Before I became a country parson I used quite often to be in different parts of England, and how often when chatting with people I used to hear them start running down their clergyman. There was always something wrong with him. I'm afraid I used to sympathize. They still do it—but now I spring to his defence, whether I know him or not—even when (by their report) he is a Vegetable.

The country parson must be one of the most criticized of figures both among the gentry and the villagers; it's an occupational hazard

Luckily lots of them don't realize what is said of them. But the trouble is, the System encourages this criticism. You are *expected* to be the traditional parson. Of course, there are many clergy who favour the tradition, who are content that the Church should be merely at the circumference of village life, almost in a medieval sense—sanctifying the common things of life, etc. But is that, in its currently accepted sense, the New Testament view of the function of the ministry? The worst is, it puts the village in the centre. One of the hardest things is to get a real missionary interest going—whether directed to overseas, or to the over-populated and clerically under-staffed city not far away. They are prepared to dish out a little surplus, or even knit woolly vests for Central African babies, but to consider themselves as simply a tiny link in God's plans for the world—no.

And even if a country parson is deeply spiritual, a faithful pastor with a real passion for souls, he will inevitably reach the ceiling of sowing and reaping comparatively soon; and then either he must move, or he gets discouraged and even in danger of becoming a Vegetable. As for the sincere man without much message, it is quite pathetic how he will have to search about to fill in his time (I am not referring to elderly men, but those in their prime).

Can we afford to perpetuate this System? The time is probably coming when we shall not be able financially to keep going so many churches and clergy serving such small population units. But can we afford it *spiritually*? Is this the way to the evangelization of rural areas, the backbone of England?

The parochial system for England was worked out over a thousand years ago in the days of ox-drawn transport, and was highly suitable. But to-day we can move faster. "Ah, but," you say, "what about pluralities? Most country clergy have two or three parishes." True, but is that the answer? Not only do you, believe it or not, get the village where the parson is not living saying, "We haven't got a parson now, we have to share ———'s," but plurality is an inefficient improvisation. Two churches, naturally, but the poor man has two P.C.C.s, and so on, sometimes two rural deaneries, and I even heard of a case (corrected now) of two dioceses!

We must overhaul the System, and bring the size of units more into line with modern conditions. Naturally it is a nice thought that every little hamlet should have its own parson, but it is not realistic. Ideally, the smaller the unit the better—but why not start on the towns, where so many parishes are such impossibly big population units? After all, England is very much one: TV. bringing the "town" into the village, and buses bringing the village into town. Surely we ought to seek to release the man-power tied up in the countryside by this archaic System, and put it to work.

Yet when you come to consider the remedy, difficulties begin.

I would like to suggest that the remedy may lie in making (for countryside districts) the rural deanery as the unit, rather than the parish, though some R.D.s are probably too big. The present local government R.D.C., centring round the neighbouring town, is perhaps a rough guide.

The Rural Dean would be "Rector" of the whole area. Under

him, living in various parsonage houses but appointed for duty throughout the deanery, would be a team of clergy, as population and geography dictate. One man's principal place in the team would be as deanery youth leader, another the superintendent of lay visitors, another specializing in the old people's and social welfare work, in so far as the Church's duty still lies, another might be particularly a Bible teacher (they would all preach freely in the different churches). Another might be responsible, for his own and the neighbouring deanery perhaps, for building up evangelistic teams to operate now and again as called for in city parishes—what possibilities that opens up! The Old War Horse would have his place, and here and there a parsonage house would be free for the true specialist, the man serving a wider ministry, by his pen, or in a ministry of healing, or so on—the sort of man who can do so much, but for whom there is really little place materially in the Church to-day, now that most residential canonries are taken for diocesan workers.

Of course such a scheme would have many difficulties. Something like it was tried in a midland diocese some years ago, without success. Probably there can be no success until the scheme is adopted officially on a wide scale; it will meet massive prejudice, and needs fullest official backing.

A deeper difficulty is that it must upset patronage as it is now constituted. Personally I think patronage has done much to keep the Church of England free of ecclesiasticism, or domination by bishops. I'm not guying bishops, but one of the strengths of our national Church would be removed if all patronage fell into episcopal hands. And how we are going to get round that problem, in launching a scheme such as I outline, quite foxes me.

But surely we should think and pray about this whole problem of the countryside, and approach it with realism. We long that ordinary men and women in the villages should be convicted of sin, brought to the foot of the Cross, and find the Lord Jesus as Saviour and crown Him as Lord, and not be lulled into false security and selfishness.

The Lure of Magic

By A. P. Waterson, M.D., M.R.C.P.

THE nearer that a counterfeit approaches the reality which it simulates the more successful is it likely to be. The caricature of true religion which is known as magic is a far subtler counterfeit than any of the more or less extravagant variants of Christian orthodoxy. These are concerned with doctrine or Church order or ritual, while magic is an attitude of mind which can insinuate itself into any of these things. Evangelicalism is not exempt from it, and is indeed in some respects peculiarly prone to it.

THE ESSENCE OF THE MAGICAL

The essence of the magical attitude is that it starts with, and centres round, man rather than God. It is the desire and attempt by man to

use some power other than his own and greater than himself in such a way as to have it at his beck and call. The power must be available in such a way that his use of it is effortless. The results must be instantaneous and they must be complete. These results are the proofs of the working of the magic. They will be attributed to the working of supernatural agencies, but the emphasis all the time will be upon the material, for magic resents any prying into its working or its rationale. For this reason the results, or what are claimed as the results, appear to the observer as a series of isolated phenomena, with no apparent coherence save that of a supposed common cause. They seem to be entities, independent of, and unrelated to, all other phenomena. They are irrational and isolated. The magical community is withdrawn, secret and exclusive, though it may give the impression that it wishes to draw others into its ranks.

The mention of magic usually conjures up the picture of fairies and wands and startling metamorphoses, and it conjures them up with an effortlessness and an instantaneity which are themselves magical. But magic is not confined to the pages of Hans Andersen or the brothers Grimm, nor does it flourish only in the occult and bizarre world of little-known secret societies. In a minor, but none the less mischievous, form the magical attitude of mind is rife among Christians to-day. This is not surprising, for two reasons. The first is that magic has such a strong resemblance to true religion that to the unwary they may be difficult to distinguish from each other, at least at first sight. For example, miracles were effortless, instantaneous, completely effective events, with obvious material results, but they started with God and not with man, and they were not isolated happenings, for they were an integral part of God's revelation of Himself at various times in the past. There is a second reason, perhaps a stronger one. Every Christian makes his religion what it is, in the sense that he decides in what way he will work out his own salvation. There are often a number of ways at any turn, and sometimes the true and false seem to merge and blend in the most tantalizing and even baffling way. Sometimes he seems to be walking on a knife-edge, one error on one side and one error on the other. It is not to be wondered at if there are Christians who make mistakes, some of them persistently.

THE MANIFESTATIONS OF MAGIC

The magic of knowing. The revelation by God of Himself in the Bible is a supernatural one, and it is used by Him to enlighten the mind, to direct the life, and to mould the character of the Christian man. It is not for the dilettante, the idle, the disobedient, or the merely curious. To grasp the doctrines which it enshrines demands study, application and intelligence, unless the Christian is to remain a mere babe in these things. The magical approach to the Bible involves the random picking of texts for " guidance ", the preoccupation with prophecy out of all proportion to its importance in the scheme of Christian truth, and the ignoring and distrust of scholarship. It is the desire to know, and to know effortlessly, instantaneously, infallibly, absolutely, completely, and even with the spice which exclusiveness lends to knowledge.

The magic of praying. The lengths to which such a sacred a thing as prayer can be perverted are seen in the story of James and John asking Our Lord to do whatever they wanted (Mark x. 35), and in the similar and only slightly less shocking story of the disciples who wished the offending Samaritan villages to be burnt by fire from heaven (Luke ix. 54). These are examples of men regarding prayer as a way of getting God to do what they wanted or saw fit. They are very far removed from the humble " nevertheless, not my will, but thine, be done . . ." of Gethsemane. Prayer is one of the occasions when the Christian is most exposed to the temptation to magic, for " it is the desire to use the power of God, His promises, His grace, magically, and even in His own cause ; it is claiming to have God at one's service, instead of putting oneself under His authority ; it is the claim to penetrate His secrets ".[1] The Biblical view of prayer is that it starts not with man but with God, and that true prayer is always made with reference to Him. The elements of personal committal and of faith are integral to prayer, whereas the surrender of the will to God is entirely alien to the idea of magic. Faith is essential in prayer because its mechanism and even its rationale are not revealed in Scripture, at least not explicitly, and hence the Christian must act in faith. But faith which can see immediate results is not faith, and so faith is alien to the magical, for it is one of the props of magic that it expects and sees results.

The magic of healing. The healing miracles of Scripture stand out in solitary splendour against the fables and counterfeits of later years. But it is not surprising that the field of healing was invaded by the magical in the earliest times and is still to-day a happy hunting ground for the application of the methods of magic. There is no doubt that the majority of " faith healers " are well-meaning people with a real desire to help the suffering, but there is no mandate in the Bible for any attempt slavishly to imitate the miracles of Christ and the Apostles. It is true that Christ healed with little obvious effort, healed instantaneously, healed completely, healed with results which, as phenomena are isolated from all other cases of similar diseases, and healed in defiance of what was the expected course of events, for example in raising from the dead a man who had been four days in the grave. But this does not make it magical, for Christ was God incarnate. A few men, like Elisha and Peter and Paul, performed similar miracles, but it is nowhere taught in the Bible that this gift is men's for the asking. On the contrary, the Holy Spirit is represented as the Author of spiritual gifts, dispensing them to men as and when He sees fit. The Biblical miracles of healing are integrated into the whole divine revelation in that they attest the divinity of the Messiah, and also the mission and special status of the Apostles.

The magic of sanctification. For the Christian the new birth is effortless, though his accompanying conversion may not be so. It is something which takes place at some moment of time, though that moment may not be known with even reasonable certainty. It is complete, and it is for him and him alone. Not so with sanctification

[1] Paul Tournier. *A doctor's casebook in the light of the Bible* (1954), p. 115.

True, he may take a startling step forward now and again, but sanctification is a process and not even a series of steps. There may be occasions of new consecration, but that is the manward side of it ; he does not and cannot compel God thereby to respond. The sudden acquisition of faultless holiness in this life has never been a part of Christian doctrine, though the Bible may have been misused in support of the idea. It is interesting that most of the false ideas of the nature of holiness and of the means for its attainment partake of the magical. The gate, said Christ, was narrow and demanded a struggle to enter in. By the grace of God man may attain to some measure of true holiness in this life. Any conception which eliminates the need for human effort and determination is less than Christian. Even worse is any conception which offers instantaneous holiness to be received once and for all, as the gift of salvation is received. Many a Christian has been led to the brink of despair by discovering, after thinking that there was such a step and that he had taken it, that he still knew the power of indwelling sin. There is no promise in the Bible of the eradication of the old nature, which is to be annulled or neutralized rather than destroyed (see Rom. vi. 6, R.V.). The Christian who seeks such holiness and in such a way will almost certainly become introspective and self-centred. His Christian life may become pure, but it will be pure as opposed to applied, not pure as opposed to impure. He will live increasingly in spiritual isolation from other men. The idea of man taking the initiative and seizing the power of God for his use is a *sine qua non* of magical Christianity. In a sense it is true that a man is the author of his own sanctification, but only in so far as he removes barriers and yields his will. It is a dangerous idea that sanctification is his to command as and when he will. Our Lord Himself said that there were limits to grace, that it was possible for a time to come when a man would seek and *not* find (John vii. 34).

The magic of feeling. One of the hallmarks of magic is that it demands concrete results. Thomas was rebuked by Christ for demanding proofs before he would believe, and the same pitfall lies in the path of Christians to-day. The difference is that while Thomas demanded literal sight, it is the feeling of spiritual realities which is sought now. The demand for a conscious communion of the soul with God is the essence of the form of religion known as Mysticism, that is, Mysticism used in its narrow sense, not in the sense of all that is immaterial in religious experience. The Christian appreciates God by faith, not by sight. It is a real danger to the young Christian that he may think that because he has known no heights of ecstasy such as some great souls have translated into hymns or devotional writing, he is therefore either not a child of God or is missing some essential experience. Christianity involves the apprehension by faith of what " now we see in a mirror dimly ", rather any conscious sensation of supernatural phenomena. " Blessed are they," said Christ, " who have not seen and yet have believed ".

THE MEANS OF MAGIC

The means by which magic seeks to achieve its ends are manifold, but most of them involve some combination of words, ritual or decision.

Words and magic. The temptation to suppose that if only we can master some technical terms we shall know all about a subject, or at least be able to convince others that we know all about it, has always been a strong one, and perhaps never greater than in this present technological age. Familiarity with jargon, the adroit manipulation of long names, the reduction of conversation to a series of abbreviations and the gratuitous Latinity of the second-rate scholar, are all signs of the magical attitude of mind. They are the modern equivalents of " Abracadabra " and " Open sesame ". It is wrong, too, to suppose that the words of Scripture will work " like a charm ". Unless they are used by the Holy Spirit they will certainly be as St. Paul's sounding brass or tinkling cymbal. Nor is the age of the shibboleth past. To use various catch-phrases or trite texts on appropriate occasions does not make a man holy, nor does it necessarily imply even that he is a Christian, though it may well make him accepted unquestioningly in certain coteries of Christians, among whom he will be passed as " sound " for so doing. In fact, of course, his real motive may be to make himself accepted in a society where he fears he may not otherwise be.

Ritual and magic. Ritual is by no means the exclusive preserve of those who practice ornate ecclesiastical ceremonial. Christ's condemnation of vain repetition applies to any form of words which by repetition has lost its meaning. A studied but repetitive informality can be much more deadly than the competent use of a well-framed liturgy. Dignity and order and symbolism and some degree of repetition are essential parts of Christian worship, but the danger is always present that they may become things on which the Christian relies to produce a state of mind, or to stimulate the emotions, rather than remaining the spontaneous but formalized expression of a worshipping body. There are even those who demand a ritual for conversion and regeneration. Men must pass through exactly the same steps of experience and enlightenment as they themselves did, and must seek for and pass through similar crises to their own after they have become Christians.

There is a strong sense of locality about magic. The Old Testament story of the mistaken supposition of Ben-hadad that the God of the Israelites was localized to the hill-tops (I Kings xx. 23-30) may be interpreted as an illustration of God's indifference to the difficulty or otherwise of earthly circumstances, but, taken at its face value, it carries the lesson that God is not limited by locality. There are some Christians who can only function as such in the company of certain other Christians or in a certain spiritual environment, or even in certain places. They have yet to learn that their God is one to whom locality is of no consequence, that " faith has still its Olivet, and love its Galilee ".

Decision and magic. To make a decision is easy and effortless, but to implement it may vary from the trivial to the supremely difficult. The idea of accomplishing spiritual feats by a series of magical fiats is, of course, immensely attractive to a certain type of person, but it is peculiarly demoralizing for the Christian. When the reality of the decision is tested in experience it may be seen just how real it has been

If it was magical, that is, the attempt to compel the divine power to work for him, the Christian will soon come to grief. If it was a real decision, it will be implemented by a choice of those things which are right. " In the hours of crisis it is often the Peters who have sworn loyalty to Jesus with big gestures and fullness of self-confidence, that disappoint, and it is the secret and quiet followers of the Master . . . that do not hesitate to serve Him in love—at whatever cost."[2] Temptation, like the mercies of God, is new every morning ; so must be the decision to personal consecration. There is no single " second step " of sanctification which corresponds to the " first step " of conversion. It was not for nothing that the word " daily " was added in the Lukan account of Our Lord's call to take up the cross and follow Him.

THE EFFECT OF MAGIC

Magic of this kind is the enemy of all that is essential and ideal in the Christian life. It is the enemy of the grace of God, because it magnifies the power and initiative of the individual in achieving spiritual ends. It is, on the other hand, equally the enemy of that right and proper human effort which is vital to a healthy Christian life, because it is by its very nature a way of getting things done effortlessly. It is the enemy of faith, because its working is instantaneous and must be manifested in, and proved by, material results. It is the enemy of knowledge, because it is inevitably obscurantist ; it recognizes desires and results, but not much in between. It is the enemy of humility, because it produces self-centred and power-conscious Christians, and exclusive Christian communities. It is the enemy of a realistic attitude to life, because it ignores the everyday realities of the world, or mistakenly regards them as being under its control. It is, then, at its worst, an outlook that is selfish, idle, proud, obscurantist, and unrealistic. Of course, all these qualities are just the opposite of what is required in the Christian, and yet oddly enough they are caricatures of some of them. It is in the closeness of its outward resemblance to true religion that its subtlest snare is concealed.

THE LURE OF MAGIC

It may be asked why this perversion of Christianity, in its various forms and to varying degrees, should have such a hold as it obviously does. The answer may not be far to seek. All men have a desire for the touch of power and the sense of absoluteness, some more than others. Magic promises these. If a Christian finds the way harder than he had imagined it would be, he may do one of three things. He may face the challenge, he may abandon his faith, or he may attempt to condition his faith to his own requirements. To do the last of these he must move into a world of fantasy, an unreal world, but a world where he is monarch of all he surveys. This is the counterfeit of the unseen but real world in which the man of God lives by faith. Of these two worlds, the Christian who is romantic, insecure and egotistical will be tempted to choose the shadow rather than the substance. If he does so he will turn from God to self. The magic will have worked.

[2] N. Geldenhuys, *Commentary on the Gospel of Luke*, pp. 619, 620.

Book Reviews

ENTERPRISE IN EDUCATION.

By H. J. Burgess. National Society and S.P.C.K. pp. 236. 25/-.

With our massive and expensive system of State education to-day it is difficult to realize that a little over a century ago education in England was Church education, and that religion, instead of being as now one subject in a school timetable, was the integrating factor in an education which was a unity and in which any distinction between religious and secular was meaningless. We need to be reminded that the Church was the pioneer of training colleges and the pupil-teacher system, that it was ahead of public opinion in desiring education for girls as early as 1819, and that, even if in those days it approved of buildings which allowed twenty feet by thirty feet of room space for 100 pupils with small high-placed windows, yet it reprimanded a master in 1830 for having beaten a boy at a time when flogging was a normal feature of the great public schools, and it appointed a doctor in 1813 to advise about the best means of preventing infectious disorders; that, in fact, many ideas later adopted by the State had their origin in the Church schools.

Dr. Burgess has written a straightforward scholarly history, free from party bias, of the work of the Church of England in popular education from the foundation of the National Society in 1811 to the Education Act of 1870. The book is the result of original research into voluminous records not previously explored. Dr. Burgess reveals clearly the vision, energy and self-sacrifice with which the voluntary Church societies worked to start schools, the special contributions of the High Church party in founding the National Society, and of the Evangelicals in taking the lead in the foundation of infant schools and in the export of schools under the auspices of C.M.S. to Sierra Leone as early as 1817. Tractarians and Evangelicals found themselves in harmony in the first quarrel with the State in 1837, when Lord Brougham attempted to restrict religious teaching to the reading of the Bible "without explanation or commentary" in schools built with the aid of the parliamentary vote. Alas, as the century progressed Christians did not manifest a similar unity, and, while economic considerations forced education to depend more and more on the State, dissenting Christians preferred to ally themselves with the State and a secular system of education, rather than agree with Church of England Christians, and the latter by their intransigence made the conflict inevitable. As Dr. Burgess concludes: "The price of this disunity was that a system of education, voluntarily organized by the several Christian denominations, now found itself challenged by a rival system, neutral even towards Christianity itself, and with all the material advantages of complete support from taxation. The marvel is that the Established Church maintained so unequal a struggle as successfully as it did until denominational accord paved the way for the Butler Act."

DEREK WIGRAM

RINCIPLES OF CHRISTIAN WORSHIP.

By Raymond Abba. Oxford University Press. pp. 196. 10/6.

Here is a useful handbook covering in small compass a number of ıbjects connected with public worship. Mr. Abba views the matter om the standpoint of a Congregational minister who is alive to the eaknesses of his own and other free church systems in this direction. e begins by pointing out that worship in spirit and in truth is not ıly or always to be found in extempore praying ; and he goes on to evote a chapter to a brief examination of liturgical origins and evelopment. When dealing with the Reformation period he is quite penly attracted to the 1549 Prayer Book in preference to that of 552 and its successors ; and throughout his book there are indications his close sympathy with the " sacramentarian " movement amongst ıe free churches. He complains about the splitting up of the Canon the Holy Communion Office, and criticizes the omission of the ɔiklesis from the Prayer of Consecration—" hence the Anglican ɔnsecration Prayer has remained incomplete ever since ". " The ucharistic norm " is all-important to him, and any enrichment of ee church worship on the lines of our Morning and Evening Prayer is garded as lacking centrality and objectiveness and as the substitution a beautiful but subsidiary order for the central act of worship en- ırined in the Eucharistic structure. So in the chapter on Public rayer, the sequence is Adoration, Invocation, Confession, Thanks- ving, Supplication, etc., reaching its climax in Oblation, which is roperly expressed in the service of Holy Communion.

There is an interesting section on worship in song. At least one salm, either in prose or metre, should have a place in every full act of ıristian worship. This from a free church minister, when in some nglican churches hymns are sometimes substituted for psalms on ınday morning or evening. And although the author advocates the tention of the metrical psalm, he declares that this can never be an ıtirely satisfactory substitute for the chanted prose psalm, preserving ıe actual phrases and rhythms of Scripture. Hymns, it is asserted, ust be addressed to God, not to man. They are vehicles of worship, praise, of prayer, and of the confession of our faith. " Our creed, not said, may be sung."

The book closes with a chapter on the sacraments. The section ealing with baptism, with its firm support of infant baptism, is par- cularly good ; whilst an amusing dig is made, in a plea for a clear khibition of the manual acts in the Lord's Supper, at the individual ıp of many free churches : " The simple yet dignified ceremonial of reaking a loaf and holding up a cup becomes almost ludicrous when fty or more quarter-inch cubes of bread are substituted for the one af and trays of liqueur glasses replace the common cup " !

A very useful bibliography rounds off a book which one has read ith pleasure and profit, if not always with entire approval.

DESMOND K. DEAN.

CHRISTIAN PRAISE.

Tyndale Press. Music edition, 15/- ; *words edition, cloth* 5/; *limp covers* 3/6.

The need has long been felt in evangelical circles for a new and up to-date hymn-book of an interdenominational character, suitable fo use in Christian fellowships, church meetings, student and yout gatherings, schools and colleges, and the like. For too long *Golde Bells* has had to meet the situation, or otherwise the *Keswick Hymn book* has been made to serve ; but the shortcomings of these tw collections are only too apparent, and neither can be regarded a suitable for general use.

For this reason the appearance of *Christian Praise* is warmly wel comed, the more so since it is, from every point of view, an excellen compilation and exactly meets the need. Its merits are manifold For one thing, it is not too large, the total number of hymns being onl 400. This is an obvious advantage, since most hymn-books are fa too big and are cluttered up with a lot of second-rate material. Ther is little, if any, of the second-rate in *Christian Praise.* It is quit obvious that a vast amount of care has been taken in selecting th hymns to be included, and that a determined effort has been made t exclude hymns which are theologically or poetically weak and un worthy. In this way the compilers have adhered to their two guidin principles : " first, that the terms in which the hymns set forth th praise of almighty God and express the Gospel, should be biblical second, that in their forms both of words and music they should be o the highest possible standard ".

The material thus selected has been admirably arranged in clea and orderly fashion. A feature of special interest is the compre hensive collection of Christmas carols at the end of the book. Fu indexes are provided in the music edition, including a thematic metrica index in which the first line of every tune is reproduced under it appropriate metre. This is an original idea, and at the same time most sensible and helpful feature.

On the musical side, the book attains a very high standard, far an away in advance of anything that has previously been attempted i the field of evangelical hymnody. The old established tunes of prove worth are here, together with a wise selection of modern tunes, som of which have been specially composed for *Christian Praise.* Her again the compilers have kept to a definite aim, namely " to supply wide variety of honest and singable tunes, and to exclude as far a possible those that are either mawkish or dull ". Inevitably this ha resulted in the exclusion of some of the old sentimental favourite which have long held a place in evangelical affections ; but in the en the loss will be recognized as gain, for the tunes which find a plac here are all worthy of God's praise, and the new or unfamiliar one are likely before long to become established favourites.

In a short review of this kind it has not been possible to go int detail or to cite examples, either of hymns or tunes. But perhap enough has been said to indicate that, in the opinion of the reviewe this is a really exciting compilation, which marks a real—indeed

volutionary—advance in evangelical hymnody. Editors and pub-shers alike are to be congratulated on the bold step they have taken lifting such hymnody to a new and higher level. Those who become cquainted with this book will not wish to go back to the second-rate uff with which an earlier generation of evangelicals was all too tisfied. May the work fully accomplish the mission to which it is edicated and teach evangelicals of to-day—especially the younger vangelicals—to offer worthy praise to God in psalms and hymns and piritual songs ! FRANK COLQUHOUN.

HE FAITH OF THE BIBLE.

By J. E. Fison. Pelican. pp. 266. 3/6.

Those who like their theology, and especially their Old Testament heology, all neatly tied up and settled will not enjoy the repeated if " which runs like a refrain through much of this book, even though he questioning protasis is generally a prelude to a strong affirmative podosis. Those who have sat under Canon Fison, either as students as members of clergy groups, will, however, have learnt to look out r those characteristic insights which make the reading of this book worthwhile. How is this, for example, for illumination on the octrine of the remnant—" it is the prerogative of love to work towards timate inclusion by way of proximate exclusion " ? Or this on the ook of the prophet Hosea—" an almost incoherent collection of ritings, perhaps matching in their disorder the disorder of their uthor's home and of his country too " ? Or this on Jesus and His other—" there is no trace of the traditional picture of a ' gentle hild of gentle mother ' ? In every instance recorded until the final ord from the cross, there is a clash between them, which commentators ould be better advised to explain in the light of modern psychology han to explain away in the light of traditional hagiography." Those ho know the writer will not be surprised at the liberal helpings of artin Buber which we are given in the long opening chapter on The Unity of God ", in which thirty-nine out of forty-six footnotes ntain references to Buber's writings. Rather, they will read the ook imagining meanwhile that they see the flash in the writer's eye nd hear the stamp of the prophetic foot !

The four chapters of this book issue from the four-fold description the Church contained in the ancient Creed—one, holy, catholic and postolic. They are entitled : " The Unity of God ", " The Holiness Judaism," " The Catholicity of Jesus Christ," " The Apostolicity Christianity ".

I can envisage two main uses for this book : first, it will serve as a imulus to individual thinking and, indeed, to holiness—who, for xample, could read the passage (p. 148 ff.) about the silences of Jesus nd not be moved ? Secondly, it will serve (given a competent leader, nd this is an important point with such a book as this) as a useful asis for group discussion. We predict that in such groups the xcellent Eutychus will have no successors. DONALD BRADFORD.

THE CHURCH IN THE NEW AGE.

By C. O. Rhodes. Herbert Jenkins. pp. 256. 21/-.

Not many people would like to claim that the Church is up-to-dat On the other hand, nearly everyone would agree that the modern ag is as different from that of the last century as it possibly could be, s that for the Church to be at home in the modern age it would seer likely that considerable newness is needed. When a book is publishe of which the title claims that it offers " the new Church in the ne age ", one cannot but expect it to sell well and to be greedily read b clergy who for many years have struggled against the very grea difficulties with which the new age has beset them. It comes as nasty shock, therefore, to read through this book without being abl anywhere to discover the new Church so boldly offered.

Puzzled, one starts again at the beginning, supposing that one own limited intellect has been responsible, and determined that th round shall be taken more slowly and carefully. With something aki to horror one finds only what one had found before—a masterly an comprehensive onslaught upon the Church and upon its leaders whic leaves it stripped, wounded and half dead, like the man who went dow from Jerusalem to Jericho, except that, unlike the thieves, the autho is careful to apply a thin layer of compensating compliment to eac wound. It comes as no surprise when in the last chapter (promisingl named " The Road Forward ") this Anglican clergyman refers t " my profession as a journalist ".

Yet the criticisms are often sound, for the book is a plea for libert from episcopal control, from centralization of administration, fro dogmatism and prejudice and from traditional (" mediæval ") method The opening analysis of the crisis which confronts the Church is reall valuable, and every churchman ought to read it if he is conscious any complacency in his own attitude. The impression is given that real measure of urgency exists for positive and up-to-date action, an that instead of taking it, our leaders are engaged in a lengthy, u necessary, and ungratifying revision of Canon Law.

Unfortunately this healthy realism soon reveals itself to be but pa of a refusal to acknowledge authority of any kind, be it doctrinal ecclesiastical, and it is probably here that this weakness of the boo is clearly shown. Just as one searches in vain for " the new Church so one is denied any glimpse of the old as it is found in the New Test ment, or indeed of practically every other truth which is found ther One wonders what Mr. Rhodes' understanding of the Church is, whether he really has any. He has certainly found it very difficu to describe.

E. G. H. Saunder

JESUS AND HIS COMING.

By J. A. T. Robinson. S.C.M. Press. pp. 192. 15/-.

This book (like Dr. T. F. Glasson's, *The Second Advent*, 1945) offe a systematic inquiry into the origin of the idea of the Second Comin and into the relation between Jesus' own expectation and that of t early Church. The writer's main thesis is that the *Parousia* or Comi Again of our Lord was first realized in His coming to God and in H

vindication at God's right hand in His resurrection and heavenly exaltation ; and, second, that it has been from then on continuously realized in His coming to His Church and in His Presence with His people. The New Testament writers were, therefore, mistaken when they distinguished a second future *Parousia* yet to occur ; for " this precisely is what cannot be found in the expectation of Jesus ". The simplest expression of the truth is that " *parousia* is a word that has no plural. There is but one coming, begun at Christmas, perfected on the Cross, and continuing till all are included in it."

The writer, a man of impressive intellectual brillance, is at times carried away by his own cleverness, and by the amazing fertility of his mind in evolving new hypotheses, for which at times he honestly admits there is incomplete evidence.

The serious thing is that he denies the unity and reliability of the New Testament as a whole. He argues that the treatment of the *Parousia*, both in the Synoptic Gospels and in the Epistles, is at variance with what he discerns to be the original teaching and emphases of Jesus Himself. Our Lord promised that the Spirit would guide His apostles into all the truth ; that they would be given afterwards more fully to understand things He could not say to them during His earthly life. In this book we are asked rather to regard such subsequent development as largely a perversion of our Lord's own teaching ; and we are invited, amid a welter of delicate pros and cons, to prefer the theorizing of Dr. Robinson. Such a book is sobering evidence of the extent to which the New Testament Scriptures have ceased to be treated as uniquely Spirit-inspired, and therefore supreme in their authority. Instead of setting out to find truth within the consensus of the Scriptures, this writer claims to get nearer the truth by dividing the New Testament against itself. ALAN M. STIBBS.

THE ARMOUR OF SAUL.

By F. H. Cleobury. James Clarke. pp. 126. 9/6.

This book is like the curate's famous egg. Its good parts are its opening chapters, in which the author reflects on the human moral consciousness and argues that unless there is to be a future life in which we reap the moral destiny which we have sowed on earth, our moral intuitions are at the deepest level simply meaningless, and we cannot regard life as other than futile, non-significant and (in the most literal sense) valueless. The argument is clear, thoughtful and cogently presented. Dr. Cleobury writes as an old-fashioned idealist, and the dignity and sustained seriousness of his discussion come as a welcome change from the desultory cork-popping of much modern linguistic philosophy. In spite of its pantheistic leanings (which Dr. Cleobury does not always avoid) and its failure to allow for the noetic effects of sin, idealism was a noble tradition, and it is good to have this argument, perhaps the most permanently valuable part of the idealist stock-in-trade, so skilfully refurbished for present-day use.

The latter part of the book, however, is a sad let-down. It is a plea for the antiquated modernism of fifty years ago. The book's subtitle, " A reconsideration of the Easter faith," does not prepare us for this,

but it turns out the Easter faith is to Dr. Cleobury no more than the belief in survival outlined above—the conviction, that is, that "this life must be a moral and spiritual training-ground for a higher". "*That*," Dr. Cleobury goes on in italics, "*was the essence of the faith of Jesus*" (p. 100); and the whole significance of His (or rather, to follow Dr. Cleobury's tell-tale usage, his) death and survival is that it assures us that indeed it is so, and thus confirms our faith in what reason has already told us. This piece of information, it appears, constitutes the entire Christian message, and theologians who, on grounds of Biblical testimony, make out that there is any more to the Gospel than this "are in effect inviting Christian Davids to assume Saul's armour" (p. 11), making it needlessly hard for them to commend their faith. In all this, Dr. Cleobury's critical acumen seems to desert him completely. He leans heavily on the radical New Testament criticism of Benjamin W. Bacon ("a wild man", *teste* James Denney; most scholars now agree); and, for all his play with "unquestionably", "certainly," "it is clear," and similar forms of speech, most readers will find his reconstruction of the New Testament story harder to believe than that story as it stands; while the rationalized version of Christianity that he propounds, cut loose as it is from all roots in God-guaranteed history and God-revealed truth, is simply a new sort of Gnosticism. Dr. Cleobury thinks that his mixture of myth and morality holds the key to the future; but to those who regard Christianity as the supernatural religion that the historic Church has always supposed it to be, this must seem, to say the least, doubtful.

J. I. PACKER

THE BURNING BUSH.

By G. D. Henderson. Saint Andrew's Press. pp. 248. 30/-.

Nearly all the essays in this fascinating and very learned study of Scottish Church History have been previously published, but the *Burning Bush* is new, and the publishers well say that "it is probably the most authoritative of the traditional emblems of the Scottish Church". But our author reminds us that there is no mention of it in the standards of the Church of Scotland. In 1843 the Free Church of Scotland use it to claim that they were the "real" Church of Scotland, and the Scots' Church of Rotterdam represents the Burning Bush with the words, *Nec tamen consumebatur* in its arms.

The Calvinistic Scots Confession of 1560 is not so complete or rigidly systematic as the Westminster Confession of 1647, yet Edward Irving in the nineteenth century, describes it as "the banner of the Church". Dr. Henderson criticizes many of the modern Presbyterian preacher for avoiding expositions of Scriptural doctrine and any serious application to Bible study. He has an instructive chapter on the moderation and charity of the Aberdeen Doctors, who were, as Bishop Burnet said, "an honour to the Church by their lives and learning". They staunchly supported the Prayer Book and obstinately opposed the National Covenant. Space will not permit any special mention of individual lives like Henry Scougall, or the close association of the great American revivalist, Jonathan Edwards, with Scotland, while

his associate evangelist, George Whitefield, visited Scotland as many as fourteen times. There is a very instructive chapter on Religion and Democracy in Scottish History and of the marvellous preaching to the masses of Dr. Thomas Chalmers in the early nineteenth century.

Our author introduces a valuable discussion on " the Priesthood of all Believers ", since in the New Testament priestly power is credited to the general body of believers and not to the Church officers. Dr. Henderson well stresses the great value of the modern laymen's witness and of movements like the Y.M.C.A. and S.C.M. He notices Scotland's contribution to unity, and especially the evil effects of the eighteenth century secession movements, as well as the recent promising Scottish Church reunions. Professor Henderson is a most widely read student of Scottish Church History, and as the publishers well say, from his " rich stores of knowledge he uses the past to illumine contemporary problems ".

C. Sydney Carter.

SHADOWS FALL APART : The Story of the Zenana Bible and Medical Mission.

By J. C. Pollock. Hodder & Stoughton. pp. 221. 12/6.

As a young officer in the first World War I once found myself outside the compound gates of a Z.B.M.M. bungalow, wondering whether an interest in missionary work would be a sufficient introduction, or would a forbidding woman missionary send a mere male about his business ? Discretion proved to be the better part of valour, and no attempt was made to walk up the drive to the bungalow. *Shadows Fall Apart* takes the reader right inside those mission bungalows, and reveals something of the quality of missionary service of outstanding leaders during a whole century of sacrificial effort. Undoubtedly some of them were very much women of their age, and the story is all the more interesting because it is so realistic : these missionary heroines were not only ready to endure hardness and to give themselves utterly in the service of their Lord and in love for the downtrodden, but at the same time some of them were autocratic individualists, difficult to live with, and if transplanted to this generation, utterly unsuited to the conditions which an independent and nationalistic India demands to-day.

In spite of financial crises, the hiving off of one large section which formed the Church of England Zenana Missionary Society (now amalgamated with C.M.S.), while the Z.B.M.M. retained its original interdenominational status, and many years later the crisis which almost brought about a coalescence of the two bodies again, the Z.B.M.M. has survived to become stronger than ever under the able leadership of the present Secretary. More than ever the handmaid of the Church, the Z.B.M.M. has admirably adapted itself to a revolutionary situation, and has enlarged its scope by accepting married missionaries, so that its new title, the Bible and Medical Missionary Fellowship, reflects its position to-day in a rapidly changing situation where, nevertheless, its missionaries and the type of work it undertakes are more than ever needed. Because of its realistic description, and kindly uncovering of so much that is involved in seeking to fulfil Christ's com-

mission through a fallible human agency, this book makes an unusuall interesting contribution to contemporary missionary history.

A. T. Houghton

THIRTY YEARS A WATCHTOWER SLAVE.

By William J. Schnell. Marshall, Morgan & Scott. pp. 207 12/6.

Numbers of books and booklets have been written against the teach ings of Jehovah's Witnesses. They need to be kept up-to-date wit their quotations, but otherwise we have probably reached saturatio point with this type of approach. The Witnesses themselves remai unconvinced.

It is therefore most timely to have this new book, which has bee written by one of the Witnesses after he had left the movement i which he had been quite a high-up man for many years. It is the so of book which has been written by converts from Communism, showin some of the less reputable things that go on behind the scenes. W do not mean what is popularly called "immorality", but the web c plot and machination in which much of the work of Jehovah's Wi nesses is entwined. The leaders probably are aware of what they ar doing; they make their plans and stir up "incidents"; they clam down on deviationists. The ordinary man and woman in the move ment is unaware of all this. That is why the reading of this book ma get through their armour in a way that refutation of doctrines doe not.

The author simply tells the story of his life, allowing himself plent of time to develop his theme. He started in Germany, and ended i America, where he mixed with the leaders as a key man. We follo him through his gradual disillusionment, and his final break with th movement.

Mr. Schnell holds that much of the spread of the movement is du to lack of clear doctrinal teaching in the Churches.

J. Stafford Wright

ON SELFHOOD AND GODHOOD.

By C. A. Campbell. Allen & Unwin. pp. 436. 35/-.

Professor Campbell's book forms an interesting and valuable ad dition to the Muirhead Library of Philosophy. It is a good examp of the type of work expected of a Gifford lecturer, taking up th themes of religion in a philosophical framework. Whether the stud has any real importance, however, depends upon the truth of th preliminary defence of natural theology. If this is justified, the re of the study is also justified and raises a series of urgent questions wit suggestive lines of answer. If it is not, we are given an interestin intellectual exercise, but one which has very little to do with real sel hood on the one side or real Godhood on the other. Unfortunatel however, the defence of natural theology, which might well hav claimed the full attention of the author, is given only very curso attention; and the strength of the challenge brought against it, e.g in II, 2 of Barth's *Dogmatics*, is not even appreciated, let alone counte balanced. We may fully recognize the penetration of thought, th

clarity of exposition, and the mastery of philosophical style revealed in this volume. But from the theological standpoint the whole enterprise stands under the powerful question of Paul in I Corinthians i, ii, and in its failure to answer this question it necessarily fails to give genuinely satisfactory answers to all others. G. W. Bromiley.

GOD AND US.

By Jean Daniélou. Trans. by Walter Roberts. Mowbray. pp. 203. 21/-.

Fr. Daniélou's aim is not to tell us what he himself thinks about God but what God has said of Himself. The line taken can be seen from the chapter headings, viz., The God of the Religions, of the Philosophers, of Faith, of Jesus Christ, of the Church and of the Mystics. The religious instinct has impelled men to seek after God. Pagan religions are such attempts, but unaided by revelation and vitiated by Original Sin, they are a mixture of truth and error. Thomist influence is very apparent here. Next, he shows that while there is a false God of philosophers, there is a true philosophy of God. Agnosticism, pantheism, dualism and idealism are mentioned. The remaining chapters contain much that one might have expected, but the one on the Church needs some little comment. The following citation illustrates his point of view. "The New Testament gives us the Revelation of the Trinity. This Revelation, constituted both by the teaching and the Person of Christ, was handed on by Him to the Apostles. But, once handed to the Apostles, the authorized guardianship and the promulgation of the teaching continues to belong to their successors. But it is through the Church, the infallible organ of Tradition, that the revelation is transmitted to us. However, this is challenged by Protestantism, which recognizes the exclusive authority of Apostolic times, alike as the source of truth through the Scripture, and as the sole source of salvation through Redemption. There is no room here for sacraments, nor for tradition. The Time of the Church has no salvational content" (p. 147).

We cannot accept an infallible Church with its infallible tradition. History disproves such infallibility, and it seems contrary to the spirit of Christianity to demand any infallibility whatsoever except that of Christ Himself. On more than one occasion when he refers adversely to Protestantism, he shows a surprising ignorance, at least, of the Anglican Church and her teaching. We, rightly, have the sacraments, and hold to tradition, but in its real perspective.

G. G. Dawson.

A HISTORY OF OLD TESTAMENT TIMES.

By R. K. Harrison. Marshall, Morgan & Scott. pp. 255. 17/6.

We have waited a long time for an Old Testament History that would pay due respect to the authority of Scripture, and at the same time due regard to modern study. Within its self-appointed limits this book goes a good way towards meeting this need. In 250 pages there is, of course, little room to do more than summarize the biblical account of this vast period, and to place it in its setting of world

history ; but even this is well worth doing. Dr. Harrison is knowledgeable in archæological matters, and the value of his book lies largely in its relating of such material (some of it quite recently published) to the Old Testament narratives. There is a particularly good discussion of the date of the Exodus.

It is, it must be admitted, a competent rather than a stimulating book. We are seldom arrested by any fresh insight into the pattern of history ; too often the narrative reads like a précis, and stirring events lose their lustre in a rather ponderous prose. David, we are told, " slew a formidable Philistine warrior under very unfavourable circumstances ". Another character is introduced to us as " Nabal an alcoholic " ; and king Ahab becomes in due course " the defunct monarch ". Nor has the author always time to stay and substantiate his views or discuss alternatives. We have to take his bare word for it that " Ezra was hurriedly recalled in 457 B.C." ; that the Samaritans " obtained an injunction from Cambyses " against the rebuilding of the Temple ; or that Ezekiel was the originator of the exilic facts and the pattern of Synagogue worship.

Such drawbacks are partly the price of compression, and compression has its compensations. The book is one which students can afford which does not overwhelm the reader with detail ; which brings compactly to hand a great deal of scattered archæological information. Above all, it gives sober expression to the conviction that the Old Testament is historically as well as theologically trustworthy. It will be warmly welcomed, and widely useful. F. D. KIDNER

FURTHER REVIEWS

THE CHRISTIAN COMMITMENT SERIES.

YOUR CHILD'S BAPTISM, *by Frank Colquhoun.*

YOUR CONFIRMATION, *by J. R. W. Stott.*

Hodder & Stoughton, each 2/6 *paper.* (*Presentation edition*, 7/6)

One is conscious of a significant gulf between Mr. Colquhoun's theory of infant baptism and his practice as a parish priest. His theory runs : " Infant baptism should be confined to children of Christian parents." Of these idyllic parents he writes : " You thank God for the precious gift God has given you, and now desire the very best for your child." Hence his exposition of baptism assumes believing parents, who use terms like grace, regeneration and covenant and appreciate the symbolic union with Christ conveyed by the rite. For such parents, who will joyfully hang the motto, " Christ is the head of this house," in their dining-rooms, he ably demonstrates that infant baptism is quite agreeable to their solid grounding in Old Testament covenants.

But in practice are these normally the kind of parents from whom he, as a parish priest, receives children for baptism ? At his Institution he was exhorted to seek out all the unbaptized in the parish and his Prayer Book bids him admonish the people not to defer the baptism of their children beyond the second Sunday after their birth. He must know that he is constantly practising indiscriminate baptism

without insisting on Christian parenthood ; and that the only chapter in this book which is relevant to the majority of godparents is the one on becoming a Christian.

This gulf between ideal and actual is yet more apparent when Mr. Stott expounds confirmation. " To be confirmed without having first accepted Christ personally is a mockery," he declares. Yet alas ! " So many people miss this act of commitment ; in fact, mine came eighteen months after my confirmation ! " The prospective candidate is therefore introduced to the elements of a Christian experience—belief in God, Bible reading, prayer, assurance, growth in holiness, service, and witness—all very excellent for heathen enquirers of any denomination. But the actual implications of membership of the Church of England as such ; the assent to her articles of religion, her ministry, government, and theological position the writer declines to discuss. He includes a few pages on the Services of Confirmation and Holy Communion, quotes three Articles and a rubric ; otherwise the consequences of nailing his flag to the C. of E. mast for life, are mercifully hidden from the candidate.

The dilemma of both writers is clear. The C. of E. designed her services of baptism and confirmation for " The People ". In theory these good clergymen would confine her services to committed Christians ; in practice they often administer them indiscriminately. Despite this dilemma, however, these books will have great value if widely used in the parishes. D. H. TONGUE.

RELIGIOUS LANGUAGE.

By Ian T. Ramsey. S.C.M. Press. pp. 192. 18/-.

This book, a revised form of four Open Lectures, is not massive in size, but may prove to have been important, for it essays a new path in Christian Apologetic. In its conscious attempt to grapple with a prevailing metaphysic it reminds one of, for example, Butler's famous *Analogy* or, more recently, C. S. Lewis's essay on *Miracles.* Each of these counter-attacked a current rationalism and sought to out-reason it. Prof. Ramsey, however, is not so much concerned with generally diffused rationalism as with the special critiques urged by professional philosophers since G. E. Moore ; in short, with Logical Positivism and more particularly with its latest child, Logical Empiricism.

In characteristically Anglican fashion (so different from the fierce reaction of Continentals like Barth) he does not simply reject the attitudes and techniques of current philosophy : instead, he seeks to investigate their proper impact upon theology. Thus while his lectures are Apologetic, in the sense that they urge that the assertions of Christianity demand further analysis than Logical Empiricism provides, they aim also at making use of the new technique to shed light upon the typical language of both the Bible and classic Christian Theology. He is therefore not only making an implicit appeal to philosophical sceptics to revise their estimate of Christian Doctrine ; he is also making an appeal to Christians to reconsider the patterns of their own thinking. He moves from Apologetic into the realms of Positive and Systematic Theology. His observations here are of stimulating interest to all who have to teach or preach the Christian faith.

One may not yet fairly judge the force of Ramsey's thinking, fo in this preliminary study he is content to make clearer the logical an epistemological character of Christian assertions, without entering o a metaphysical justification of them. That he promises in a forth coming book, to be entitled *Faith, Metaphysics and God.* Meanwhil the essay now under review, while suffering somewhat from bein colloquial rather than literary in style, can be strongly recommende to all who want to know why prophets, evangelists and theologian talk the way they do talk. T. Elliott

THE WHOLE GOSPEL FOR THE WHOLE WORLD.

By Alan Walker. Marshall Morgan & Scott. 8/6.

This book by an evangelist well known in Australia and Americ arrests and challenges. Its theme is that the presentation of th Gospel to-day by most preachers in all churches is outmoded, and s fails in its appeal, especially to the industrial classes. What suite the nineteenth century is irrelevant to-day. While we do not agre completely with his assertion that the contemporary treatment of th Gospel of salvation has relevance only to man's soul, there is sufficien truth in it to make it worthy of consideration. There are man preachers in this country, at least, who are attempting to present it relevance to the whole man, body, mind and spirit, in present socia conditions. This was the Gospel preached by Christ. There will al ways be those Mr. Walker says who as soon as the Church begins t show this relevance of the Gospel to society, will shout, " The troubl with you is that you won't stick to religion." We must face this The Church must have a social witness because Jesus had it. The ma groaning under hard conditions or injustice is not disposed to listen t a Gospel which seems to him to deal with remote and shadowy things Mr. Walker quotes an inscription over a trade union building in Berlin " We leave heaven to the sparrows and the parsons." It is, we fea only too true that the Church, officially at least, has had little to sa for the alleviation of social wrongs and injustices as they affect th working masses.

There is excellent matter in this book on the conduct of meetings fo evangelism. It deserves deep consideration from all evangelists.

W. N. Carter

LIVING MESSAGES OF THE BOOKS OF THE BIBLE. Ol Testament.

By G. Campbell Morgan. Pickering & Inglis. pp. 282 + 34 25/-.

A reprint of a famous pair of volumes by Campbell Morgan will b gladly welcomed by all who have used him and have accustome themselves to his style of Biblical exposition. In our own day we ca do with a lot more of his reverence for the sacred text, his keen unde standing and vigorous preaching, which were the fruit of a lifetime devout study of the Scriptures. His aim in this series of exposition on the various books of the Old Testament is " to discover in eac book the central truth, and to make application of it to the age i

which we live. The method . . . therefore will be that of stating the permanent values, and from these deducing the living message." He then goes on in typical style to produce tabulated summaries of each book under the two headings of permanent value and living message.

The reader who is unused to this will probably be suspicious when Zechariah, for instance, is classified as : *Permanent value* : 1. Its fundamental revelation of the pervasive power and persistent purpose of Jehovah. 2. The resultant revelation of the true attitude and activity of His people under all circumstances. (Both with numerous sub-sections and sub-sub-sections.) *Living message* : I. A revelation of the secret of strength. II. An appeal to be strong.

Now could not such an alliterative analysis fit almost any book of the Old Testament ? The contents of Zechariah, the visions and the oracles, are lost in this scheme. Nor is there any help in the understanding of the text ; indeed there is little reference to anything after chapter 6.

The only answer is that this is not a commentary. For it presupposes careful study of the text with exegetical aids. It is rather a set of homilies based not on a verse as text, but on a book. The author/preacher can then with impunity weave his words around a few cardinal verses or expressions without explicit reference to the full content of the book. Campbell Morgan does this and brings out much valuable teaching, which the verse-by-verse commentary often fails to make plain. J. B. TAYLOR.

BEYOND THE GOSPELS.

By Roderic Dunkerley. Pelican. pp. 170. 3/6.

The aim of this book is to answer the question : what information is there about Jesus of Nazareth outside the gospel narratives ? Dr. Dunkerley has long been known as an authority in this field of study, and he has written a most learned and fascinating survey of it—a model of first-rate popular scholarship. He ransacks the rest of the New Testament, apocryphal gospels and Patristic writings, Jewish, pagan and even Moslem sources (from which, incidentally, he gleans a surprising quantity of material) ; the relevant passages are quoted in full, and accounts are given where necessary of the history of scholarly discussion about them. Dr. Dunkerley's own verdicts (in contrast to some of those which he reviews) are uniformly sane, cautious and wise. On the whole, he is probably more optimistic about the value of the additional information about Christ that this evidence purports to give than some of his readers will be ; but in a field of study where so much is problematical as here, no judgment can be considered final. Meanwhile, Dr. Dunkerley has given us an admirably balanced and complete survey of the material. It is a pity that he does not give references, for the book is otherwise well fitted for use by students, and indeed deserves to be so used. A fair idea of its spirit appears from its closing words : " For my own part anyhow I feel like one who, turning over forgotten papers in a long-neglected box, has come across some old and faded photographs of a dear friend ; they cannot bear comparison with those lovely portraits of him which we rightly cherish as our most sacred treasures, but they too may have a place

in our esteem and in our memory." It will be strange if this book does not leave most of its readers feeling the same way. J. I. PACKER

THE TORCH BIBLE COMMENTARIES

I AND II THESSALONIANS.

By William Neil. pp. 151.

JAMES.

By E. C. Blackman. pp. 159. *S.C.M. Press.* 10/6 *each.*

By now the twofold purpose of the Torch Commentaries (" To expound the Biblical message on the basis of critical scholarship " should be familiar to all. The latest two volumes illustrate both motives respectively. Neil deals leniently with the problems of the Thessalonian letters and concentrates on exposition. In his Moffatt Commentary (1950) he felt very uncertain about II Thess. ; but now he concedes mildly that " No solution is as adequate as the traditional view that Paul is the author of both epistles ". His main concern is to interpret the eschatology : no simple historical explanation of the Man of Sin is adequate in his view ; but the symbolism enshrines the truth of the ultimate achievement of God's purpose, and the perennial judgment under which all human activity stands. He adds, however, that Messiah must return as Triumphant Judge of all nations ; and seems to envisage an awe-inspiring final event of history parallel to the historical Incarnation and Resurrection.

By contrast Blackman is frankly critical of the traditional approach to James. The late external attestation, the conception of Law as Moral Law, and the excellent Greek all create a strong presumption against authorship by James the Lord's brother, he feels. The same radical approach underlies much of the exposition itself ; e.g., James ii. 24 is said to be so diametrically opposed to the conclusion Paul draws that it is difficult to deny a deliberate contradiction of Paul. The commentary, however, is not merely provocative but stimulating provided you can " take it ". Such phrases as the " Wheel of nature " or the " World of iniquity " are fearlessly analysed ; and the general thesis that James is drawing on a common stock of catechetical teaching in the early Church is convincingly sustained throughout. The curious fact is that Blackman has managed to extract considerably more nourishing fruit from his " Epistle of straw " than Neil has from his unimpeachable Paulineness.

D. H. TONGUE

THE PASTORAL EPISTLES.

By Donald Guthrie. Tyndale New Testament Commentaries. Tyndale Press. pp. 228. 9/6.

An absolutely first class conservative commentary, the more welcome for being almost unique ! In rehabilitating the Pastorals Guthrie has opened a frontal attack on a veritable Monte Cassino of liberalism. Scholars like Harrison, Easton and Dibelius had seemed impregnably entrenched behind their respective positions. Guthrie has trounced them again and again, refuting relentlessly every shred

of their arguments, yet fighting cleanly, esteeming all men better than himself, ever maintaining their standards of intellectual integrity.

He had of course fought the battle of the "Hapaxes" when he published his Tyndale Lecture in 1956. There he showed by references to Cicero that Hapaxes vary greatly in number according to subject matter, and that most of the terms referred by Harrison to second century fathers were in the LXX. Transferring his linguistic argument to an appendix, he enlarges in this introduction on the historical allusions, the ecclesiastical situation, the heresies, and the doctrinal problem. In all these respects he shows it is the fictional and fragment approaches which bristle with difficulties; the traditional theory is the saner alternative.

The commentary itself is never evasive and maintains a level excellence of robust erudition. When the A.V. is wrong Guthrie says so; when Hymenæus has to be "delivered to Satan" he is given his proper dose of remedial physical affliction. Epimenides himself could not have done more justice to the Cretan "slow bellies". The possibility of the R.V. rendering in II Tim. iii. 16 ("Every scripture inspired of God is also profitable") is freely admitted, though the R.S.V. is preferred.

One just wonders whether the effect of this intensive research will be quite what Guthrie and Tyndale Press anticipate. Denney once said: "St. Paul was inspired; the writer of the Pastorals is sometimes only orthodox." If St. Paul is now to be established beyond doubt as a sober ecclesiastic, absorbed in the conservation of sound doctrine, may not "progressive" thinkers lose interest in him altogether?

D. H. TONGUE.

A GALAXY OF SAINTS.

By F. Stevenson. Marshall, Morgan & Scott. pp. 158. 12/6.

For a book of this kind there should most definitely be a place. So many read through what appears to be no more than a list of names, almost wondering at their inclusion in the divine library, and yet their contexts, when carefully studied, reveal valuable character studies and helpful examples of God's dealing with individuals. To give a single illustration in Romans xvi. 13, how easily might the phrase 'Rufus . . . his mother and mine" be passed unnoticed. Upon reflection you realize that here was a mother-hearted woman who took to herself and to her home the apostle who had been cast out by his own. She indeed was probably the only "mother" he ever knew, and Rufus certainly a brother in Christ. Such touches abound in unexpected places. Like gems they need digging out, but how rich the yield to those who take the trouble, and what an incentive to deeper Bible study. This book can well be commended for this reason alone.

If there is a criticism which might be levelled at it, it is that with the thrill of touching depths of revelation untouched by most readers, the author is perhaps a little bit apt to fall into what might be called 'sameness" in dealing with the many illustrations he gives. Providing the reader is prepared for this he will take up this book not merely with unusual interest, but definite profit. C. C. KERR.

SAINT AUGUSTINE AND HIS INFLUENCE THROUGH THE AGES.

By Henri Marrou. Longmans. 6/-.

Here is the firstfruits of an exciting venture—a series of *Men of Wisdom* books. The first four are : this, *Paul, Buddha* and *Master Eckhart.* In format something like our Penguin books, but profusely illustrated, *St. Augustine* is a book written by an expert and, one would judge, well translated from the French by Patrick Hepburne-Scott (and the texts of St. Augustine translated by Edmund Hill into modern English). Of its 191 pages some sixty-three pages are devoted to extracts from St. Augustine's writings. Most of the rest of the book is given to essays on *His Life, His Works, St. Augustine the Man* and *St. Augustine's Influence.* The book ends with a short article " The Works of St. Augustine and a Bibliographical Guide," followed by " Orientation " (a useful article on books on St. Augustine's life and thought), and a " Note on the Illustrations ".

Professor Marrou, who is Professor of the History of Christianity at the Sorbonne, writes from a profound knowledge of his subject and has the admirable gift of making his matter interesting and readable.

If the quality of succeeding volumes in this series is up to that of the first, we shall be grateful for *Men of Wisdom* books.

DONALD BRADFORD

THE BONDAGE OF THE WILL.

By Martin Luther. Trans. J. I. Packer and O. R. Johnston. James Clarke. pp. 323. 15/-.

It is astonishing that so important a work as Luther's *Bondage of the Will* has not been more readily available to English students in a good English rendering, and all serious theologians must be grateful to Dr. Packer and Mr. Johnston for producing this new and scholarly version. To the text itself there has been added a useful introduction describing the relations between Erasmus and Luther and assessing the content and importance of the study. The text has been carefully worked over, and a translation is offered which preserves much of the vigour of the original with no sacrifice of accuracy.

Of the matter of the book it is difficult to speak at large in a brief review. There can be little doubt, however, that Luther is right in his basic understanding, that he easily vanquishes Erasmus in biblical exegesis, and that he has a positive message for modern teachers and preachers of every shade. His exposition certainly raises questions even from the standpoint of the Bible itself. For example, the confusion between philosophical and theological bondage is not so firmly avoided as the translators suggested, and the place of Christ in God's election of grace does not emerge with the necessary force and clarity. But on the main point his teaching is so obviously true that this republication may be welcomed on other and wider grounds than those of pure scholarship.

G. W. BROMILEY

THE BUILDING OF THE SECOND TEMPLE (*pp.* 20, 1/6), and THE DATE OF EZRA'S COMING TO JERUSALEM (*pp.* 32, 1/6).
By J. Stafford Wright. Tyndale Press.

Mr. Stafford Wright's Tyndale Lecture on The Building of the Second Temple was delivered at a time when the publication of the series was interrupted. It has hitherto been available only in typescript, and its appearance now in print is much to be welcomed. Historical critics have had an exhilarating time, and theological students some pain and grief, combining the materials of Ezra, I Esdras, Haggai and Zechariah into a diversity of patterns. Mr. Wright marshals, compares and discusses the accounts, together with some of the modern syntheses, and sets out his conclusions, all with notable fairness and lucidity. The age of Zerubbabel has been robbed of its terrors.

The same skill and sanity are brought to bear upon the second and larger subject : The Date of Ezra's Coming to Jerusalem. The monograph first published in 1947 is now reprinted with additions called forth by the attention which the original lecture attracted. Professor Rowley discussed certain of its points with some care in his book of essays, " The Servant of the Lord," and Mr. Wright here takes note of his criticisms and answers them. The sifting has done good : the author has no great difficulty in defending his statements ; at the same time the distinction between the essentials and non-essentials of his argument is now made clearer. This small book remains an important contribution to this much debated subject, and a reasonable defence of the biblical report. F. D. KIDNER.

INTO THE SAME IMAGE.
By R. E. O. White. Marshall, Morgan & Scott. pp. 207. 12/6.

The subtitle of this work, Expository Studies of the Christian Ideal, explains the purpose of this work. If that purpose is to be achieved, there must be on the part of the reader the response of very careful study, for this is by no means a book to be skimmed over lightly and cursorily : it demands and will amply repay time and thought.

God's purpose is that His own should be " transformed into the same image " through conversion : this is the subject of the first section. It is followed by a study of the process, and concludes with a remarkable word-portrait of our Lord, which is entirely relevant to present-day conditions. In the Finale entitled Evangelical Ethics, the ethical weakness of evangelical Christianity is clearly and faithfully shown. The Christian must not hold " aloof from the needs, the problems, the fears, and the responsibilities of the world God loves ". There must be prolonged effort that there may be a little less of suffering in the world, and that God may be a little less misunderstood.

This book demands careful concentrated thought, which will be amply repaid. It is based entirely on Scripture, the bottom of almost every page is studded with New Testament references. There are only four quotations from other writers, including one from *The Imitation of Christ.* E. HAYWARD.

INTRODUCING NEW TESTAMENT THEOLOGY.

By A. M. Hunter. S.C.M. Press. pp. 160. 10/6.

Why is it that there is a tang about the theology which comes to u from North of the border which is only too often lacking in Englis theology? One thinks of such names as those of James Stewart William Barclay and A. M. Hunter. In all these writers one finds combination of solid scholarship and living religion of a rare kind.

This is abundantly true of Professor A. M. Hunter, and not least i regard to the book before us. He is a master of *distilling* the grea works of theology and presenting in summary form the findings o scholarship for the ordinary intelligent man. He did it for us i *Interpreting the New Testament* 1900-1950, and in other books. Nov he does it again, dividing his little book into " The Fact of Christ " " The First Preachers of the Faith," and " Interpreters of the Faith "

This is a useful book to put into the hands of those whose duties o abilities do not allow them to master the great books. It is equall useful for those who, having worked at the great books, have lost thei way. It would be an almost ideal book to give to an intelligent perso who said : " I know little about Christian theology, but I want straightforward introduction to it." DONALD BRADFORD

OPERATION EXODUS.

By D. J. Wilson-Haffenden. Marshall, Morgan & Scott pp. 62. 5/-.

What this comparatively small volume of sixty-two pages lacks i length it certainly makes up for by the truly astonishing nature o some of its contents. It covers the whole period from the departur from Egypt to the initial victories of Joshua. As seen by a militar officer of high standing, the comments on the strategy employed ar of great interest. There is certainly no underestimate of the miracu lous, though the human principles on which all warfare is based ar clearly tabulated, and in the course of the book fully illustrated fro the events concerned.

It is a different matter to follow Major-General Wilson-Haffende when he embarks upon what may seem an orgy of statistics. Here a the outset of the march from Egypt the figures arrived at are tru astronomical. He suggests that the total number of the column mus have reached the two million mark : for these 900 tons of food woul be needed daily as a minimum subsistence allowance. For cookin purposes 2,400 tons of firewood, daily, and for water twenty-nine well at each halting place, each producing 72,000 gallons per diem. Mentio is not made of the unfailing supply of manna, nor of a miraculou supply of water on two occasions—there may have been an unfailin miraculous supply at other times, but of such we are not told, excep the reference in Psalm lxxviii. We may have to revise our interpre tation of these verses : at any rate we must not repeat the faithlessnes of those who asked, " Can God provide a table in the wilderness? Suffice it for us to say, " God can," and then await the unfolding c this and many other mysteries. E. HAYWARD

SHORT REVIEWS

WHEN CHRIST COMES AND COMES AGAIN.

By T. F. Torrance. Hodder & Stoughton. 12/6.

This is a book about the Gospel and its proclamation. It is attractively Christo-centric. It finds hope in Christ, in His finished work, in His present coming where His people meet and where God's Word is preached, and in His final coming at the last day.

Dr. Torrance writes, " It is one of the principal tasks of theologians in each generation to bring the preaching of the Church to the bar of the Word of God." He feels that, " there are aspects of modern preaching which give rise to great anxiety ". His twofold concern is both to " help evangelists and ministers to examine and rethink the content of their proclamation ", and directly to impart to the hungry the Bread of Life.

Professor Torrance has done this by taking sixteen sermons, which he has preached, and re-writing them for reading, and in order to bring out more fully the theological content of evangelism. There is a resulting combination of freshness and solidity, of exposition and application, of instruction and challenge. Those called to preach will find here material that is scriptural, spiritual, searching, suggestive and stimulating.

A. M. STIBBS.

THE HOUSE OF MY PILGRIMAGE.

By Albert Orsborn. Salvationist Publishing. pp. 294. 15/-.

General Albert Orsborn, head of the Salvation Army from 1946 to 1954, has written reminiscences which make a book of interest and inspiration. Here is a window on the life and thought of the Army, and an encouraging view it is. If any should think that the Army is primarily concerned with social uplift, this book will disabuse them ; a passion for Christ and for souls runs right through. This is not surprising when Albert Orsborn is recalled as author of the chorus, *Let the Beauty of Jesus be seen in me.* The tune, this book reveals, was taken from a revue song, " Shine, shine, beautiful lady," at a time when Orsborn was regularly converting secular tunes to sacred use.

If any should think that Salvation Army officers are necessarily dull dogs, or narrow and semi-illiterate, this book is the answer. The General displays wide reading and culture ; but then, again, readers of his *Silences of Christ,* or his verse, would expect this. The final chapters, on the generalship, drift into a travelogue more like that of any other distinguished person, but this scarcely detracts from the value of a charming book.

J. C. POLLOCK.

UP AND DOWN ASIA.

By George N. Patterson. Faber and Faber. pp. 150. 16/-.

The author of *Tibetan Journey* and *God's Fool* is an exciting character because, however eccentric he may in some ways seem, he is able to write about Christian work without appearing to be in that well-worn groove which too often limits the reading of such books to the faithful.

In *Up and Down Asia* he offers a *divertissement*—a collection of littl stories and descriptions about things done and seen, and people met Most of them are not directly concerned with religion—and in tha way are valuable as an insight into his mind and character (and mak him more attractive than *God's Fool*, at any rate, did) ; and some o them are so light and brief that it may be wondered whether they offered sufficient material for a book. But there is plenty of fun here plenty of warm love for his fellows (except, possibly, fellow mission aries) and plenty of understanding. So that it is the sort of book which whets the appetite and will throw a new reader back to Mr Patterson's earlier books, or make an old one impatient for the " sub jects of a more serious character " to which he promises once again t turn his pen. J. C. POLLOCK

WITCHCRAFT.

By G. Parrinder. Pelican. 3/6.

Our notion of witchcraft is of something obsolete. But its presen relevance is plain, not only in the practices of primitive societies, bu also in the social principles involved. Witches were condemned o little but their own confessions, themselves deriving from current idea about the supernatural. In our society, such statements would nov secure admission to a mental hospital : in former times they ensure suffering and death. Such is the lot of witches nowadays, as Mr Parrinder sets out to show. He concludes that the belief is base largely on ignorance, it brings suffering and needs abandonment. I a wealth of detail, his account is at times confusing or repetitious As a review of the subject it is fascinating and valuable.

I. C. LODGE-PATCH

BIBLE WORDS IN LIVING LANGUAGE.

By Luther A. Weigle. Nelson. pp. 100. 10/6.

Luther A. Weigle, Dean Emeritus of the Yale University Divinity School, has given us a useful book. Here is an attempt to bridge th gulf which ever widens between the English language of Elizabeth and that of Elizabeth II. The book is a collection of some eight brief articles on such phrases as " Suffer the little children . . . " " Occupy till I come . . . " etc. The articles, originally published i various religious newspapers, are " intended for the general reader a well as for Bible teachers or ministers ". The book is well produce with an alphabetical and Biblical index. G. E. D. PYTCHES

MYSTICISM : CHRISTIAN AND BUDDHIST.

By D. T. Suzuki. Allen & Unwin. pp. 214. 13/6.

This is a volume in the *World Perspectives* series. It is written by Japanese authority, who is now at Columbia University. He ha made a special study of Eckhart and of the contrasting Zen and Shi schools of Buddhism, and in this book he brings together the similaritie and differences. The book is well documented, and mystical idea are expounded so far as it is possible to do so.

From the Evangelical standpoint a significant chapter is on *Crucifixion and Enlightenment*, where Christianity and Buddhism are contrasted in respect of the Cross of Jesus Christ. "What is needed in Buddhism is enlightenment, neither crucifixion nor resurrection" (p. 132). At the end of the book there are a number of translations of mystical poems of Saichi. J. STAFFORD WRIGHT.

THE PREHISTORY OF EUROPEAN SOCIETY.
By V. Gordon Childe. Pelican. pp. 185. 3/6.

This book from the pen of the late Prof. Gordon Childe puts in concise form the conclusions of several of his more technical works. It is clearly set-out, with two useful maps, and shows the interplay of cultures in Europe, Egypt, and Mesopotamia. The increasing use of the radio-carbon method of dating allows the sequence of separated cultures to be properly placed. This is a useful reference book for peoples and cultures from the earliest times until about 1200 B.C.
J. STAFFORD WRIGHT.

THE BIBLE DOES NOT SAY SO.
By Roberto Nisbet. Tr. by Mrs. H. Nott. Church Book Room Press. pp. 89. 2/6 (*paper*).

This little book by a Vice-Moderator of the Waldensian Church is a timely and instructive work for those who only know the Church of Rome as it exists in England, where the Reformation settlement dominates the religious life of the nation and to some extent, at least, its civil order. The claims and assertions of Rome are exposed and its false doctrines refuted from Holy Scripture. The Roman Church's arrogation to herself of the term "Catholic"—too often conceded to her in ignorance—Papal Infallibility, Mariolatry, the Mass, the Confessional, are all briefly but adequately dealt with. The dangers of mixed marriages, under the conditions imposed by the Roman Church, are very strongly emphasized. The book should also provide a salutary antidote against the false teaching which many Anglo-Catholics are foisting upon the Church of England. W. N. CARTER.

THE LORD FROM HEAVEN.
By Leon Morris. I.V.F. pp. 112. 4/- (*paper*).

This is a straightforward and excellent study of one of the central themes of the New Testament, the deity and humanity of Christ. It starts off in racy style, almost promising to be an addition to the handful of popular, yet scholarly, books of apologetics which are really readable to the non-Christian. It remains lucid throughout, but it settles down before long into something not so popular, yet very valuable, that is, a solid and dependable study of New Testament teaching. A young Christian who works through it slowly with Bible open will gain a first-class grounding in this fundamental section of the faith. J. W. WENHAM.

NOTES ON BOOKS RECEIVED

Made for Man, by A. P. Herbert (*Methuen*, 15/-), is a novel in which Sir Alan drives home the lesson of his *The Right to Marry*. By a clever story, deftly told, he shows up the rigorist's view of remarriage in church and exclusion of the innocent party from Communion. He displays a very real understanding of the

present danger by which the Church of England (not only in this matter of divorc and remarriage) may over-emphasize discipline and law rather than the " Com unto Me " of our Lord, and be forced by " an Anglo-Catholic clique " into ur Anglican paths. This book is a good blast on the trumpet on the side of thos who look with dismay on the growing authoritarian attitude of bishops, and se the Church getting further from the people ; and any clergyman who has nc made up his mind on the difficult subject of remarriage and of exclusion afte divorce, should certainly read this novel.

Unlock Your Faith Power, by Norman Vincent Peale (*World's Work*, 15/-) is a anthology drawn from *Guide Posts Magazine*. The stories of answers to praye or encouragements to faith are moving, and well worth preservation. But, a one might expect from the origin of the book, in many of them there is lacking real New Testament basis—and only very seldom are they centred on Jesus Christ There is good material here for sermon illustrations, if selected with care.

Desert Pilgrim, by Phyllis Thompson (*China Inland Mission*, 4/6) tells agai the story of " Mildred Cable's venture for God in Central Asia ". Drawn fron the famous Cable and French series, this book could so easily have been a colour less re-hash. Instead, Miss Thompson succeeds admirably in evoking the atmos phere of Central Asia, in showing clearly the reality of God's guiding and of th liberating power of the Gospel, and in drawing a well-rounded picture of Mildre Cable, one of the most attractive, able and courageous figures of twentieth century missionary activity.

The Crusading Taylors, by Norman Nygaard (*World's Work*, 3/6) is a rathe unexpectedly enthralling account of an Englishman and his sons who have ha remarkable lives as evangelists, mostly in America. Written by an American it is a trifle weak in understanding of the British scene, but it certainly introduce unusual characters, on whom God's continued blessing will be prayed.

The Acts of the Apostles : A new translation by C. H. Rieu (*Penguin Classics* 3/6). This translation, competently done, stands mid-way between *The Youn Church in Action* and the R.S.V. It reads as literary modern English, not wit the gripping colloquialism of J. B. Phillips, but very clear, and faithful to the text

First Lady of the Seeing Eye, by Morris Frank and Blake Clark (*World's Work* 15/-) is the story of the first guide dog for the blind to be brought to America Morris Frank (whose autobiography this is) was blinded in youth, and his dis covery of the part a dog could play in rehabilitation, and his courage in intro ducing the scheme, make a fine book. The amazing things the dogs can do, an the friendships between blind person and dog, fill the pages with stories whic are a delight to read.

Theological Essays, by F. D. Maurice (*James Clarke*, 15/-) is a reprin of Maurice's famous book of 1853, with a useful introduction by Canon Carpente of Westminster.

Christian Witness in the Home, by W. F. Batt (*I.V.F.*, 9d.) is a very sensibl and helpful pamphlet, squarely based on a sound knowledge of God's Word an a shrewd understanding of responsibilities, opportunities and difficulties of th young convert. Should be on every church bookstall.

The Prayer of Faith, by J. O. Fraser (*China Inland Mission Bookroom*, 1/2 pos free) is a selection of thoughts on prayer, from the diary and letters of the grea pioneer of Lisuland. His name is sufficient commendation of their value.

The Lesser-Known Works of John Bunyan, by R. E. Ford (*obtainable from th Evangelical Library, Chiltern Street*) is the Annual Lecture of this Library, whic has now a hundred branches throughout the world, and continues its importan work in making available on loan evangelical literature, old and new.

Stories from the Life of Jesus, by April Oursler Armstrong (*World's Work*, 16/ are stories drawn from Oursler's famous *The Greatest Story Ever Told*, selecte by his daughter and well retold for children.

In the Shadow of Nine Dragons, by Eric Hague (*Highway Press*, 3/6) is a co lection of sketches vividly revealing the appalling needs of Chinese refugees i over-crowded Hong Kong, and of the work of the Christian Church among them told by the vicar of a large parish there. This book is an eye-opener, and th urgency of the need and the charm of its style, alike commend it.

Editorial

THE Rev. D. F. Horsefield has been bold enough to undertake a review of some of the findings of the Lambeth Conference, so we will not duplicate his labours. But, after all the pre-publicity, the Anglican re-assessments both grave and catch-penny of the past year, it is hard not to feel disappointed with the printed results of this gathering : hard, also, to imagine to what benighted audience the Report addresses, for instance, its belated approval of family planning and sexual pleasure. There may be some Christian homes left to be shocked, or in some way moved, by this : but what of the many who may suspect that such an official pronouncement might be better never than so late ? Earnest Anglican intellectual mills, separated by vast distances, and meeting together only once a decade, must grind slowly, but should the creakings be amplified for all to hear ?

For all that, the presence of 310 Bishops in London, has been an event which has called forth a response in the Press, and on radio and TV., which only underlined the understandable failure of these hard-worked men, sapped by committee duties, to rise to any great prophetic level. And yet it is surely just on this level that the Church most completely fails to meet the need of mankind. All credit to them that the Bishops refused to dish out any easy answers, but restraint can come from lack of conviction, spiritual vacuity, as much as from humility and wisdom. We can be grateful that individual leaders within the Anglican Communion, during their nine years odd off the Lambeth lead, are bolder in their speech. Even Joost de Blank, in a radio interview, seemed to be throttled back.

Lambeth had the cartoonists of the national dailies licking their pencil points. The *Evening News* showed a coach-load of top-hatted Bishops stonily wincing at the language of an infuriated taxi-driver alongside. Osbert Lancaster in the *Daily Express* had a series of Lambeth vignettes, the most delightful of which had two envious Bishops remarking, as they watched an elegantly robed figure swish past : " Trust Barchester to go for the trapeze line ! " But the most brilliant cartoon for this column's money appeared in the *Daily Mail*. Dr. Fisher, dictating what one imagined to be some mellow pre-Lambeth memo, was discovered startled by the sudden intrusion into the palatial calm of a band of Eoka desperados, slung round with tommy guns and cartridge belts : their leader says with a leer : ' You've got *your* Church Army, and we've got ours ! " Somehow this vividly illuminated that terrible tendency of all conferences to discuss themselves away from reality instead of to the brutal heart of it. It also shed a tragi-comic light on the cruel dilemma of the Archbishop himself, at the summit of the most obstreperously comprehensive of all communions, juggling with a tremendous miscellany of ecumenical balls, including the newsworthy Makarios.

Outside the trenchancy of the cartoonists, Geoffrey Murray in the *News Chronicle* (Hugh Redwood's successor) provided a commentary of outstanding intelligence. And the whole company of prelates at Victoria Station, spilling out in all their archaic sartorial variety

(including several Eastern Orthodox hierarchs) on their return from a service at Canterbury, focussed travellers' attention with a complete ness which any visiting star might have envied. The British (and th Tourist Boards) are fond of their traditional pageantry, but the snag is that Anglican leaders, mentally classified with the Household Cavalry, Beefeaters, and the Changing of the Guard, may be seen a historical mementoes rather than spiritual relevances. Unless thei joint deliberations can occasionally produce something as stirring a (say) the Communist Manifesto there is every danger that this view may be confirmed.

. . . . . .

Sunday night at Speakers' Corner at Marble Arch. Thousands o Londoners coagulating in groups, detaching themselves and movin off as they get bored. From one platform a lady speaker for th Catholic Evidence Guild, in answer to a question from an America tourist about how the Roman Church can justify the doctrine of pur gatory from the Bible, gives a long and learned review of historica practice. The catacombs and their inscriptions, St. Augustine' mother's funeral, conciliar directives of the 5th century, etc. " But, says the American, getting restless, " my question was, where do yo find it in the Bible? Do you carry a Bible? " " No, I haven't on with me." " Well, listen to this. I John i, ' The blood of Jesu Christ His Son cleanseth us from all sin.' I don't want all thes traditions, I want God's assurance of salvation." " It might interes you to know that it was the great Councils of the Early Church, unde the Pope, that gave you the Bible. The Church gave you the Bible Sir." " And what led them to choose rightly? Wasn't it the Hol Spirit of God? "

Accused by several listeners of discourtesy, the American turne away, followed by several heated disputants. Who was he to se himself up to interpret the Bible? Did he think, for instance, tha he could pick up a complicated book of medical science and explain i all without the help of a doctor? " *I* couldn't, brother, but God ha promised us that His Spirit will lead us into all truth." Waving hi New Testament, the American went on to testify to his absolute certain ty of salvation in Christ—" Christ in me, brothers and sisters, the hop of glory. For what shall it profit a man to gain the whole world (his voice cracked here, and the people that had gathered round him about 50 by now, tittered: but he swept on undeterred), " and los his own soul ". He ended with an appeal to anyone who wanted t accept Christ as His Saviour to put up a hand, and kneel in praye with him. A huge African came forward, hand up. A few moment before he had been heckling. " No, brother, you're not sincere. can tell that by your face." The African knelt on the ground. " Wi this convince you? " he challenged. There was silence and tensio Did the American's gospel include black people? He raised the ma to his feet and said, gently: " Brother, you really seek the Lord an you'll find Him. That's His promise. Don't blaspheme. If yo knew how I long to get down beside you and share your joy in salva tion." (" Starvation, you mean," sneered someone, but no on

aughed.) The African slunk away, a little shame-faced. Even his parting shot—" Jesus can give me salvation, but can He give me £30,000 ? " fell flat. The American pushed through the group, which dispersed, drifting off in various directions, weaving among the shadows, the strolling policeman, the poor patrolling prostitutes of Bayswater Road. " Oh, boy," he said, mopping his brow, " I sure didn't expect that. But how can you keep quiet with such a message bursting inside you ? " He waved his hand in a last greeting. " You stay with the Bible, you'll be all right ! "

Listening to the other speakers, it is astonishing how often you hear Christ mentioned. A young man's stumbling testimony is discreetly curtained off by the swift jingle of Salvation Army tambourines. An impassioned I.R.A. orator appeals to the Christian upbringing of his hearers. A speaker for the London Anarchist Group insists that Christ had something when He said that only in the spiritual centre of his being could man know freedom—governments couldn't organize it. The gap-toothed man from the Association of Rationalists and Atheists (or some such title) is quoting from the Bible too. " Jesus said : ' if thine eye offends thee, pluck it out, it is better, etc. ' ". He looks round triumphantly. " If that's the case, there'd be a lot of one-eyed parsons, that's all I can say." Much laughter. He pauses. " And there's a lot of people in this audience would be stone blind ! " He goes on. " Jesus said that a man looking lustfully on a woman had already committed adultery with her in his heart. That's like saying that if you look at a leg of lamb in a butcher's window and wish you could buy it, you've already eaten it ! " His audience laughs comfortedly. Some individualist who has beguiled a few ears a few yards away is saying : " I feel the same way as Jesus—' those who are not with me are against me '. In my case that means just about everyone. I'm agin everyone."

You walk away. The babble of voices under the purplish neon haze fades. But the impression remains that there is more genuine puzzled seeking in progress, more crazy mixed-up spiritual vitality, at that amazing corner than you would get, somehow, in a century of Conferences, World Councils, Convocations. It must have been just such a scene that tore at Paul's heart in Athens and called forth his loving ingenuity : just as it tore at the American's heart and forced him to give witness.

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One of the finest examples of imaginatively redemptive work in our century has been the work of Alcoholics Anonymous. In his fascinating article, the Rev. J. B. Harrison talks of the background and implications of this work, which has especially engaged the attention of Roman Catholic theologians. Billy Graham has said that " A.A." (as it is known for short), which refuses to commit itself to any one religion, has done a wonderful job which the Christian Church should have been geared to do. The example of " A.A." has done much to develop the theory and practice of psychiatric group therapy—probably the most hopeful single technique for treating mental illness.

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One field in which conservative evangelicals badly need to do some extensive re-thinking is the wide, vague one of Worldliness. Moral theology run riot can become ludicrous. But the lack of any constant detailed guidance about topical application of first Biblical principles leaves a vacuum which is easily filled by cranks, rigorists or latitudinarians. Mr. Cranston's paper, to be read at the Southport Evangelical Conference (whose two themes this year are Worldliness and Christian Giving), will, we think, be a real help in thinking through some of the problems involved.

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We are asked by the Evangelical Alliance to extend an invitation to an evening service to be held at 6.15 p.m. on Monday, October 6th, at St. Peter's Church, Vere Street, London, W. 1 (just behind D. H. Evans, off Oxford Street). The service is open to the public, but is primarily intended for those who are in any way employed in the production or distribution of Christian literature : whether in writing, administration, editorial work, publishing, printing, packing, or selling. It is perhaps especially easy for those who work in isolation, or who are concerned with a never-ending administrative routine, to grow forgetful of the spiritual ministry that we serve. We hope that by joining together to praise and worship God, and to offer ourselves and our work anew to Him, we may remind ourselves of our dependence upon Him, and of our high calling in the work of the Gospel.

The service will be conducted by the Rector, the Rev. J. R. W. Stott, Chairman of the Literature Committee of the Evangelical Alliance, and the Rev. A. Morgan Derham, Editorial Secretary of the Children's Special Service Mission ; Mr. B. Howard Mudditt of the Paternoster Press (Chairman of the Religious Group of the Publishers' Association) will read one of the lessons.

The Resolutions of the Lambeth Conference

AN INTERIM CRITIQUE

AN article strictly limited in length and written of necessity immediately on the publication of the Lambeth Report, cannot ffer a complete or a balanced appreciation of such an important ocument. There can be no substitute for a careful study of the eport itself ; but I have been asked to record a few first impressions nd comments from the point of view of the Evangelical Churchman.

Two or three preliminary remarks :

First, it must be remembered that, even including the Overseas ishops of the Canterbury Jurisdiction, only one quarter of the Bishops ssembled at Lambeth were members of the Church of England : so iat while we are of course concerned to study the conclusions of the onference from our own standpoint, we need not expect that standoint to be dominant. It is indeed surprising that so much of the eport is relevant to our own conditions ; which goes to show that the roblems confronting Christian people are much the same all over the orld.

Second, it would be temptingly easy to pick on emphases or missions which are out of harmony with Evangelical thought, and o to denigrate the whole Report. A better way would be to pick out s much as possible which we could commend and support : best of ll (and more difficult) is to register agreement and disagreement ispassionately.

Third, I am asked to comment on the Resolutions, and not on the eport. This is right, because even if I had had time to master the tter in full detail before writing this article, it must be borne in mind iat the Conference as a whole is not responsible for them, but they are ubmitted by the respective Committees for the information of the hole Body. On the other hand, the Resolutions are based on the eports and must be read in conjunction with them, so that I cannot terpret that assignment with complete strictness.

The Report opens with an Encyclical Letter, followed by a " Mesage ". The former of these makes the point that the whole thought f the Conference was brought to centre round the idea of Reconciliaon ; between God and man, man and man, Church and Church. vangelicals should welcome this emphasis, for it is the keynote of the ospel message : we must see to it that we not only preach, but seek, iat true reconciliation of all men to God through Jesus Christ which iall also reconcile all men (and especially all Christians) to one another.

The world-wide task of Evangelism is not an ' optional extra ' : is the high calling of every disciple." The words " every disciple " e reinforced by another passage in the Encyclical which says, " There a growing recognition to-day that too sharp a distinction has been ade between clergy and laity. All baptized persons have the priestly

vocation." And this admirable sentiment leads to the inevitabl corollary that we " must pray and work with a new sense of urgenc for unity with the non-episcopal Churches ". Evangelicals cannot any more than other Churchmen, exclude from their ideal of recon ciliation " *all* baptized persons " ; so that we are bound to agre with the further quest " for harmony of spirit and unity of doctrin with the Eastern Orthodox Church, and for the healing of the breac between ourselves and the Church of Rome ". This last clause, logical enough, is out of the range of practical politics so long as Rom refuses to reform herself, or to abate her absolute claims, more partic ularly since the Report stresses, from end to end, the fact that all fait must be based on the Bible. Indeed, nothing is more striking tha the way in which " supreme authority is attached to the Bible in th formulation of doctrine " ; and coupled with this, the Report recal us all, over and over again, to every aspect of Bible study : privat devotional reading, family prayers with Bible reading (how immensel important !), expository preaching, and group study. " We begin as the faith of the Church must always begin, with the Bible." Her is the only possible basis of Unity—the Incarnate and Redeemin Son of God revealed in the pages of the Word of God : and it is im portant to add that Unity means not necessarily Union nor certainl Integration, although in our conversations with the *Methodist* Churc " it is to be understood that organic union is definitely accepted a the final goal ". Certainly John Wesley would concur in this hope !

Besides the Encyclical Letter and the Message, there is the " State ment on Peace ", which was released to the Press before the Repo was published. This is rather thin and over-cautious ; a criticis which might be applied to a good deal of the Report. It is an un fortunate fact that not only have Evangelicals and Anglo-Catholi their special phraseology, which is often only half-understood by th others, but the Church as a whole suffers from the tradition of a ecclesiastical vocabulary (quite apart from the necessarily technic terms of theology) which all too easily wraps up sound sense in clich verbosity, or stilted circumlocution. We cannot exonerate the Repo completely on this count : but the genuine desire to learn what th Bishops really said, and intended to say, will lead us to look mo deeply.

The best that we can do, for the rest, is to consider the Resolutio based on each of the five Reports on the main topics, and see what the propound. But I would add at once that our interest must be mo than academic—it must be practical : and Evangelical Churche Societies, and individuals, must continually be resolving to direct the actions in such a way as to implement all that is good in what th Bishops recommend.

1. *The Bible.* The criticism has been raised that this section i volves a circular argument : " The Bible is the Word of God, therefo it is authoritative, therefore its claim to be the Word of God is valid This may or may not be a fair judgment : it is certainly an incomple one : but in any case the Report is not an Essay in Apologetics but statement of faith and a summons to action. Nothing could be mo congenial than Resolution 7 : " The Conference affirms the in

portance of preaching, both evangelistic and expository, ministered as a means of grace by men who have experienced the power of the Gospel in their own lives." In this connection, we Evangelicals need at least to consider a recent (perhaps slightly unfair) comment in a widely-circulated Evangelical publication : " A great deal of Evangelical preaching is leaving congregations *doctrinally* illiterate. Much sermon preparation appears to have been spent in the service of alliteration more than plain exegesis." *Doctrinal* preaching is needed, no less than ' a special effort . . . to extend the scope and deepen the quality of personal and corporate study of the Bible " (12). The work of scientists and other scholars is gratefully and rightly acknowledged, as are the labours of " the men and women in our universities, colleges and schools who by their teaching and example inspire new generations to love the Scriptures " (4). And there is a warm word of commendation for the work of the Bible Societies, and an appeal for greater support for them.

2. *Church Unity and the Church Universal.* In this section, the Resolutions show a greater boldness than was apparent at the last Lambeth Conference ; and this is to be welcomed. Evangelicals are (rightly) concerned to emphasize that Reunion must not mean either submission or absorption ; the existence and liberty of minorities is essential to health. But in countries such as India, where Christians of all Churches form an infinitesimal element in the population, or Japan (which is the happy hunting-ground of innumerable insignificant, disparate and competing sects) the need for " getting together " is as essential on pragmatic grounds as on theological. Here perhaps more than elsewhere, we who live in the favoured Provinces of Canterbury and York must remember that the Church of England is a tiny minority in the Anglican Communion, that the latter comprises an incredibly small percentage of Christendom, and that Christianity itself touches only a fraction of the population of the world. Realism must come into our outlook : and this Report will help.

Resolution 24 warmly commends the Plan for Reunion in North India and Pakistan, and the preceding Resolution advises all Churches of the Anglican Communion to accept " full communion " with the Church of Lanka (Ceylon) on its inauguration. This is quite admirable ; and should give encouragement to other areas (e.g., West Africa) in which plans for some form of Reunion are under consideration.

3. *Progress in the Anglican Communion.* This topic falls into three Sections, viz., Missionary Appeal and Strategy, The Book of Common Prayer, and Ministries and Manpower.

(a) There is an interesting phrase in Resolution 64 which calls for ' sacrificial, planned and systematic giving *to the end that the souls of the people may be enriched* ", as well as " that the needs of the Church may be met ". This aspect of New Testament teaching is sometimes forgotten. We should have welcomed a clearer call to renewed missionary effort among non-Christian races ; but it is well to be reminded again that " each generation needs to be evangelized " (58); this applies to Canterbury and York no less than to Central Africa. Our Mission " has no frontiers between ' Home ' and ' Foreign ', but is concerned to present Christ to people everywhere ". Obviously

for the Bishops of, e.g., India and Pakistan and Africa this is immediately true, and we at home must recognize it. It is to be hoped that many more of our Churches will use the most valuable Cycle of Prayer prepared by the Overseas Council of the Church Assembly referred to in Resolution 69.

(b) *The Book of Common Prayer.* Of course we all revise it in greater or lesser degree, by addition or omission : and of course some of its phrasing is not apt to the Church beyond the shores of these Islands. The difficulty is to keep the various official Revisions, such as Canadian, Indian and so forth, in step with one another : and this is particularly apparent in any suggested variations in the 1662 Order of Holy Communion. One hopes indeed—though not without some anxiety—that such Revisions, whether in England or elsewhere, will " conserve the doctrinal balance of the Anglican tradition " (76).

(c) *Ministries and Manpower.* Evangelicals ought to think out very carefully their position with regard to the Diaconate (88)—should we welcome the restoration of " the Office of Deacon as a distinctive Order in the Church instead of being regarded as a probationary period for the Priesthood " ? And what about " a suitable man being ordained priest while continuing in his lay occupation " ? (89). One rather regrets the severe limitation placed on the " authorization of a Reader to assist in the Administration of the Holy Communion " (91) ; and yet if such authorization were general and unrestricted would there be any real difference remaining between the functions of a Reader and those of a Deacon ? The greater use of " trained and qualified women " (93) and the call to all the Laity to take a fuller share in the work of the Church, are both to be welcomed ; though this latter " call " is left rather vague and undefined, presumably because conditions vary so greatly in different parts of the world. Anyway, it is for us to turn general admonition into specific example.

4. *The Reconciling of Conflicts between and within Nations.* There is legitimate, if unhappy, difference of opinion on the part of Christians at large as to the rightfulness of the use of nuclear weapons : but no doubt as to the need for persistent prayer " for those in nations which oppose us as well as those friendly to us " (100b). But the whole of this section, with the exception of a strong condemnation of racial discrimination, illustrates the quite extraordinary difficulty of deciding which, in a sinful world, may be " the lesser of two evils " and the Conference is right in calling all Christians " to subject to intense prayer and study their attitudes to the issues involved in modern warfare " (107). Let us hope that Evangelicals will not be behindhand in giving such guidance as they themselves are led to give in a matter which so profoundly affects the very existence of the human race, as well as the progress of the Kingdom of God.

5. *The Family in Contemporary Society.* The complex and difficult issues raised under this heading can be properly understood only by first reading the preliminary report of the Warren Committee ; and by continually remembering that the Lambeth Conference was concerned equally with the vast empty spaces of Australia and Canada, and the appallingly over-crowded areas of Japan and Hong Kong. " Family Planning," which may mean either increasing or limiting the number

of children, is a responsibility to be faced ; and the problems consequent on " the introduction of monogamy into societies that practise polygamy " (120b) are seen to be " as yet not solved ". It is disappointing—and regrettable—that while the Conference " utters a warning against the dangers implicit in gambling, drunkenness, and the use of drugs " (126) there is no Resolution roundly condemning A.I.D. On the other hand, the seven marks of a Christian family listed in Resolution 121 could hardly be bettered : they are (in summary), (i) living the Christ life, (ii) Sunday family churchgoing, (iii) family prayers, Bible reading and saying grace, (iv) mutual forgiveness and responsibility, (v) sharing duties and pleasures, (vi) family responsibility to Society, (vii) neighbourliness. Lastly, I would most warmly commend Resolution 122, stating the belief that " a most important answer to the crushing impact of secularism on family life lies in a return to the discipline of family prayer, and in a faithful Christian life in the household ". Members of the Clergy are urged in the same Resolution to make this a cardinal point in their pastoral instruction : who better than Evangelicals could more capably, or should more enthusiastically, respond ?

The space at my disposal does not allow further comment ; and those who are already conversant with the Report will be no less aware than I am myself of the inadequacy of what has been written. But I would close with one or two practical suggestions ; for nothing could be more deplorable than that the Report should be issued, summarized, pigeonholed, and forgotten.

The first essential is to obtain, and study, as many as possible of the preparatory Reports published by S.P.C.K.: particularly *The Family in Contemporary Society*, *Prayer Book Revision in the Church of England* and *Relations between Anglican and Presbyterian Churches*. These should be read privately, and discussed in groups : it would be a good thing to have them summarized for discussion in Ruri-Decanal Chapters and similar gatherings : all will provoke a good deal of disagreement, though all have some important things to say.

Next, of course, read very carefully the Report itself. First, each Committee Report in turn, and the Resolutions depending thereon ; remembering continually that the whole Conference is responsible only for the latter, and for the Encyclical Letter that attempts the briefest possible digest of what was discussed and recommended.

In all these reports there will be plenty to commend, and no little to criticize ; but they will all make us think : and this thinking should lead to further action. I therefore end by urging again that all Diocesan Evangelical Unions, and the Councils and Committees of such Societies as F.E.C., Church Society, and others, should for the next year or two reduce all their routine business to a minimum, and concentrate on formulating a positive policy for making known, and carrying out, the Resolutions of Lambeth in so far as they are applicable to the Church of England and consonant with our Evangelical principles. There are 131 Resolutions : if Evangelicals, as a united body, took action even on (say) 40 or 50 of them (and it would not be difficult to find that number on which we agree) what an immense revitaliza-

tion would accrue to our Church ! I do beg our Evangelical leaders Chairmen of Committees, and Secretaries, to take this plea with th utmost seriousness as a matter of urgency and incalculable oppor tunity : lay aside routine, get down to study, draw up policy, back i all first by prayer and then by " pushing " the Resolutions in publica tions, bulletins, speeches, sermons, conferences, and all other means and let us see a great forward movement, all based (as the whole Repor is based)—on the Bible, and all guided, controlled, and—we may b sure—blessed by the Holy Spirit of God. DOUGLAS F. HORSEFIELD

The Defence and Confirmation of the Gospe

BY THE REV. J. A. MOTYER, M.A.

Some Comments on a new I.V.F. Series

SERIES ? The word is taken from a notice which appears withou fail on the back of five recently published books : " Other Title in this Series." It is an act of faith in the publisher to incorporate i in the sub-title. If they are a series, what principle unites them The answer is not too evident. The binding is uniform, but in conten the books range from a workmanlike statement of elementary Chris tian truths (*Basic Christianity*, by J. R. W. Stott, 3/6) to some confer ence addresses which retain every mark of their oral origin (*Authority* by D. M. Lloyd-Jones, 3/-) ; from a welcome but largely unaltere reprint of mixed apologetic and evangelism (*Why Believe ?*, by A Rendle Short, 3/-) to a hop-skip-and-jump history of the Church up t the time of Billy Graham (*The Story of the Church*, by A. M. Renwick 4/6) ; and amongst these—a strange companion, for it dwarfs them a by its stature and significance—a classic statement of the Evangelica Doctrine of Holy Scripture (" *Fundamentalism" and the Word of God* by J. L. Packer, 4/6). Certainly the more modest claim, " Uniform with this book," would be more appropriate than " Other Titles i this Series ". However, the writer of a composite review is bound t do his best, and a reference to Lightfoot's comment on Philippians i. justifies the application of St. Paul's words, in one respect or anothe to the titles before us.

" I am not sure that apologetics has not been the curse of evangelica Christianity for the last twenty or thirty years," writes Dr. Lloyd Jones (p. 14) in the course of making the valuable point that it is s easy for the Church to mistake pre-evangelism for evangelism, and t spend so much time showing how reasonable a thing Christianity that it forgets to proclaim " Jesus Christ, and Him crucified ". Witl out doubt, the two books of the series which verge towards apologeti have escaped this just censure. Neither J. R. W. Stott nor Rend Short has any interest in apologetics except in order to prepare me

or the challenge of the Person of the Lord Jesus Christ. In the re-
printed *Why Believe?* Rendle Short lives before us again. Even those
who knew him all too briefly must have remarked on his direct manner.
There were no superfluous words in his conversation, and there
are none in this tightly written and impressive little book. The
first seventy pages deal with the basic topics, Why believe in
God? Why believe in Jesus Christ? and What shall we think of the
Bible? In these he fulfils the promise of the Preface to avoid small,
superficial problems and to carry the discussion to the heart of the
matter. Oddly enough, he seems less at home while using his wide
scientific knowledge in relation to establishing belief in God's exist-
ence, than in marshalling Biblical evidence in the next two chapters.
It may be that, in order to make the case appear in its strength, there
is not a sufficiently explicit statement of its inherent limitations.
The conclusion is drawn (p. 24) that all lines of naturalistic evidence—
cosmogony, the inorganic and organic world, beauty, human intuition,
history—do not add up to "the Christian idea of God". But the un-
discerning might think that the author fancied them to add up to a
proof of the existence of a God of some sort. The chapter would be
strengthened by a frank statement that not even the existence of God
is capable of rational demonstration but must rest on other grounds.
This would have given greater force to the evidence for the fact of
Christ, on which the rest of the book is built. In its assertion of the
authenticity of the Gospel Narratives, and of the inescapable historical
challenge of the Lord Jesus Christ, this book argues from a position of
great strength, which is increased rather than diminished by the
succeeding chapters where the discussion enters upon moral problems,
the facts of sin (Is God satisfied with us?) and the Atonement.

Though it is only ninety-five pages long, Rendle Short's book leaves
an impression of vigour: a steady stream of thought. Stott's *Basic
Christianity*, by contrast, reminds one of a building. It proceeds as
one storey of evidence rises above another, until a complete edifice
of Christianity is set before the reader, and the question arises, quite
naturally, "What must we do, then?" The author admits (p. 7)
that the book is intended for those who are "thoughtfully enquiring
into the truth and application of Christianity", and the style and
mode of presentation certainly demand diligence and thought on the
part of the reader. It would not be true to call the book dull; it
would not be honest to avoid the word "solid". "God," says the
writer, "has no interest in ecclesiastical dilettantes" (p. 16), and, we
might add, such people will find Mr. Stott too much for their super-
cial palates! After an initial chapter in which he asserts the need
for revelation, and the response and diligence required in the face of
the Biblical word, we are faced straightaway with "the historic Person
of Jesus of Nazareth", for "take Christ from Christianity and you
disembowel it". It will be seen, then, that this book shares with
Why Believe? a common starting point. Because of its sheer weight
of evidence, however, it goes beyond the more modest target of Rendle
Short, and would be an excellent sequel in the reading programme of
the young Christian. In its way, it forms a good introduction to
Christian doctrine for the newly converted, though the fact that the

penultimate chapter is by way of being an evangelistic appeal show that a slightly different purpose was intended in the first place. How ever that may be, the young Christian will find much edification on th questions of the Person and Work of Christ, and the nature and conse quences of sin. But when the author turns to the positive statemen of the new life in Christ, "The Spirit and the Church" rates on meagre and all too generalized chapter, and the book hastens to weak and unimpressive conclusion which is in marked contrast wit its earlier sections. Of course, one must not ask for everything i one book, but, having gone so far and done so well, it is a shame tha the author denied himself (or was denied?) another fifty pages i which to assert clearly the doctrine of the Second Advent (at presen mentioned but once, and that in the last few lines of the book, p. 14 and to draw out the main lines of Christian ethics which stem fro that great expectation. The strength of this book is in the clear an well-established doctrinal affirmations of the first seven chapters; i weakness is its brief, slight, and unformulated statements about th Spirit, the Church, and the Christian life. In view of the author gifts, one can only assume that this must be explained by an inad quate allocation of space, and hope that further editions of this usef book will be fifty pages longer—even if, in consequence, it must be shilling dearer.

Some of the ground covered in *Basic Christianity* is traversed agai by Dr. Lloyd-Jones. He treats of the theme of "Authority" unde three headings: the Authority of Jesus Christ, of the Scriptures, an of the Holy Spirit. Strangely enough, there is the further similarit that he is strong where Stott is strong, and weak where he is weal The chapters on Christ and the Scriptures are convincing; they asse and establish principles; they deal with the subject; the chapter o the authority of the Holy Spirit is vague, unconvincing, and does n deal with the subject. The material in this book was originally give in three addresses at a Conference of the General Committee of th International Fellowship of Evangelical Students, in 1957. It ha quite clearly been subjected to no revision to fit it for publication an it bears all the marks of its original delivery. The voice of the speak is constantly heard, and the mannerisms of the pulpit obtrude on th printed page. Consequently the book is stylistically unpleasing. would certainly have benefited from editorial polishing; also, it wou have been well to expand into paragraphs what were probably spok asides. For example—and this returns us to the original criticism- it may be sufficient in address, when sketching in the background the final revelation in Christ, to say, "God has also revealed Himse in history," and leave it at that. But one would have thought both valuable and necessary, when putting the lecture into a mo permanent form, to speak more precisely concerning this mode revelation. Is all history a revelation of God, or only some history If the latter, how is it discerned? This is a topic of surpassing i portance, and the appeal to the alleged voice of the Spirit speaking historical event has been as mischievous a source of error as any oth It is exactly this that could have been accomplished in the chapter the authority of the Holy Spirit. Two things detract from this chapte

first, it is asserted that there is no aspect of authority so neglected to-day as the authority of the Holy Spirit (p. 64), and secondly, the authority of the Holy Spirit is so treated as to suggest that only in revival is His authority fully discerned (e.g., pp. 67-71). Now the first of these seems plainly erroneous. The authority of the Holy Spirit is appealed to on all hands. It is hardly an exaggeration to say that prayer is never made at Church Committees, Diocesan Conferences and the like without an appeal to the Holy Spirit to guide the Church.

Thank God ! The Church has not lost the sense of the authority of the Holy Spirit, but it most certainly has lost its bearings on the question of how that authority is exercised, where that authority is expressed, in what ways that authority may be experienced, by what means the voice of the Holy Spirit may be differentiated and recognized. It is on this vital issue that the chapter fails to help. It concerns itself with two main topics : the authority of the Holy Spirit evidenced at times of revival ; and the work of the Holy Spirit in the believer and the Church. But, clearly, the work of the Holy Spirit and the authority of the Holy Spirit are two different things. The chapter on the authority of Christ was not a chapter on, nor did it seek to expound, the work of Christ. Now, many will be helped by this clear statement of the work of the Spirit in conversion, sanctification, instruction, and evangelism, but these things do not touch the question of the mode of His authority over the Church. Likewise, the compulsive authority of the Spirit is doubtless experienced uniquely at times of revival, and we ought to pray, as we are urged (p. 93), that such might be the Church's experience in our day, but the practical question is rather the expression of the Spirit's authority in the " ordinary " time, the daily grind. Dr. Lloyd-Jones has assembled all the material for a clear and powerful assertion of the doctrine of the authority of the Spirit, but unfortunately he glides over it and passes to other things. " The Bible suggests . . . that the Holy Spirit normally speaks to us through the Word " (p. 63). If only this concept had been less equivocally stated, and then developed with the weight and acumen evidenced in the two earlier chapters, the book would certainly have spoken to a crying need. It is nothing short of a plague on the Church to-day that it has such a firm hold on the truth of the authority of the Holy Spirit, and has so largely lost its assurance that the authority of the Holy Spirit is, by the Will of God, wedded to the authority and finality of Holy Scripture.

However, we are not left without witness to this essential truth. Dr. Lloyd-Jones' book has this amongst its merits, that it is an excellent preparation for a study of Dr. Packer's magnificent essay, " ' Fundamentalism ' and the Word of God." Our gratitude to the I.V.F. for making this book so cheaply available is tempered by regret, lest the title, clearly reminiscent of Hebert's recent attempt to restore Conservative Evangelicals to Catholic Truth—" Fundamentalism and the Church of God "—should suggest that Dr. Packer is merely making a reply. This is in no way true. Hebert is certainly answered, but only in the course of a closely argued, positive statement of Evangelical Truth, which, in weight of scholarship, clarity of expression, and pointedness of assertion and application, meets a long-felt need. The

book opens with two chapters which review the current controversy The main intent is not, however, simply to record a debate, but rathe to reach clear definition of terms. Among many valuable points made one may be singled out as of major importance, both to the book and for general thinking. In his Introduction, Lloyd-Jones noted modern tendency to suggest that " truth is so great and so marvellou that it cannot be defined and, therefore, that you cannot say definitely that this view is right and that is wrong " (p. 8). He traces this to failure to agree on an objective authority. Packer notes the same tendency in modern ecumenical theology : " It tells us that the olde theology was woefully one-sided in its habit of treating opposing view simply as forms of error ; but it is itself no less onesided in its own habit of treating them simply as aspects of truth " (p. 18). Again the failure is in the realm of authority. Failing a true principle o authority, ecumenism treats all possible points of view as " insights " to be shared. Evangelicals are invited both to give and to receive in this common barter of theological merchandise. " But," urges Packer " the evangelical faith is a systematic and integrated whole, buil on a single foundation ; and it must be understood and assessed a such." This seems to be a view which Evangelicals themselves hav widely lost, and have thus felt able to develop an evangelically orient ated syncretism. Dr. Packer's book is a salutary warning and recall

Space will only allow an indication of the course of the attemp to expose this " single foundation " on which evangelicalism rest as a complete, indivisible whole. First, the problem of authorit is raised ; three views, evangelical, traditionalist, and subjectivist are examined ; the existence of an authoritative written Word o God is shown to be of the substance of Biblical faith ; and the teach ing of Christ, the apostles, and the early Church is outlined, showin that by the teaching of Christ and the apostles, and from then onwards the principle of authority could be formulated thus : " What Scriptur says, God says ; and what God says in Scripture is to be the rule o faith and life in His Church " (p. 73). The next three chapters ar the core of the book. It is argued, and proved, that Scripture teache a doctrine of Scripture ; that, since it is " fundamental to the natur of faith to take God's word for things ; acceptance on the authorit of God is the biblical analysis of faith on its intellectual side " (p. 117) we are as much bound to accept in faith the Bible doctrine of Scriptur as we are the Bible doctrine of the Trinity or the Incarnation ; an that the only truly rational and scientific approach to Scripture is i terms of its own presuppositions and not of ours ; criticism of blan verse for not rhyming would be recognized as irrational and unscientifi equally it is unscientific to come to Scripture on the assumption that errs, if its own testimony is that it does not. Faith and reason do no clash ; but believing and unbelieving reason do. The Christian is no called upon to cease thinking, but to start thinking by bringing ever thought into captivity to Christ.

It will readily be seen that one has only been able to scratch th surface of this book. It is to be hoped, nevertheless, that this revie has whetted the appetite of readers, and encouraged them to believ that even in these days treasure is sometimes available under a mode

xterior, and for an outlay of 4/6. Unfortunately, the same cannot be aid for the remaining member of this issue. The most that can be aid for Renwick's *Story of the Church* is that, in the total extent of it, may serve to demonstrate the pitfalls that await a Church which eparts from the touchstone of Scripture : the brief record of history lustrates Packer's thesis. Professor Renwick was set an impossible ask—Church History in 200 pages ! The result is a book of stark ontrasts : good men and bad men ; but the subtler shadings of human haracter and situation are lost. In consequence, those who know heir Church History will be moved, time and again, to say, " Well, eally it was not quite like that. Righteousness was not all on one de." Those who have no such knowledge are in real danger of eaching wrong conclusions, or making wrong assessments of the sues involved. In the visible Church, as we know, the good is ever ingled with the bad and, presumably, the same must apply to every eries of books that ever was !

The Pastor's Policy on Worldliness

By The Rev. R. C. Craston, B.A., B.D.

'T is very obvious that there is a " split-mind " on the subject of " worldliness " among Evangelicals of all denominations in this ountry. There are two main schools of thought.

1. Those who claim to maintain and teach the rigid line of *total bstention* from those things classed as " worldly ".

2. Those who claim to practise and teach *discrimination* in such atters. If the former is the rigid policy, this, for want of a better ord, is a " liberal " policy.

The Minister of Christ, seeking to be a true Pastor to his flock, finds mself in the midst of these conflicting opinions. Let us suppose he ncourages his young people to go to a Young People's Holiday Centre Convention. When they return, he finds them bewildered and ven annoyed because someone, speaking apparently with authority, as laid down the law that they *must*, as Christians, give up the cinema, ancing, use of lipstick, etc. The Minister feels in his heart that this olicy has been wrong. Yet, he cannot escape the fact that " worldli- ess " is undermining the spiritual life of many of his people, both oung and old. He sees the effect of TV. on this family, of dancing n this young couple, and so forth. He feels an instinctive dislike of he rigid line of laying down the law, and yet he often feels tempted to ke it, when he sees the effects of " worldliness " on his flock ! If ch a state of mind exists, it is no wonder he is not consistent in his olicy.

In seeking a sound, consistent policy it is essential to define what the ew Testament means by the World. Not a little of the difference of utlook results from failure to do that. The Scriptures make it oundantly clear that the World is a great enemy to growth in the

Christian life. There must be no compromise with the World. Ye there is no explicit description of what the World is, no neat catalogu of worldly things. Everything in this life that is inherently evil mus be included under the heading of the World, unless, of course, it belong to the category of the Flesh or the Devil. On that all Christians agre But the problem does not end there. Some things are regarded as in herently evil by some Christians and not by others. Again, worldl ness may extend to the good things in life. Careful attention to th New Testament shows that worldliness is defined in terms of attitude I John ii. 16. Worldliness is essentially an attitude to life, workin itself out in different ways. I am worldly-minded if I allow anything even a good thing, to come between myself and God, if I allow any thing or anyone to sap my spiritual life or blunt my sense of the eterna A Christian may find his business, or his home, or his friends, or h social interests, or his hobby, can become the World for him. Whethe that happens depends on his attitude to them.

Nevertheless, to say all that about the Bible's teaching on worldl ness is not enough. There arises the whole question of what is to b done about specific amusements and forms of recreation—the "doub ful" or "questionable" matters. The words "doubtful" an "questionable" are used simply to indicate that the matters co cerned are those on which Christians do differ. The use of suc adjectives must not be understood as necessarily settling the issu On such matters, what is the Pastor's policy to be? On the one han he has people in his congregation who, as far as he knows, are not y converted. What line can he take with them on amusements? O he has a young convert who is puzzled because someone says he mu give up this or that, and he cannot see why he should—what is he t advise? Again, he finds out that two of his Sunday School teache are going dancing every Saturday night. They have not told hi Shall he, as Pastor, broach the subject and say they should give it up Perhaps he discovers that one of his wardens keeps wines and spirits his home. Is he to say or do anything? Then, what must be h policy on social activities in the life of the congregation, in the parochi organizations? Finally, what must he do in his own life regardi worldly activities?

Clearly, the Pastor must have a consistent policy in his dealing wi individuals, with regard to the congregation, and for himself.

(1) *The policy with individuals.* It is here that the split Evangelical opinion chiefly shows itself. Let us take, first, the rig policy advocated by many godly people—the total abstinence polic Many Evangelical Christians draw up, or inherit from their famili and spiritual advisors, a catalogue of "worldly" things—dancin theatre-going, the cinema, horse-racing, drinking, card-games, smokin etc. (It is interesting to note that the catalogue is usually confined recreational activities, whereas, in fact, the World has other avenu of approach besides that of recreation.) They constitute the Wor it is said. Having got that list firmly fixed in the mind, they mainta that they, as Christians, must never take part in any of those thing and they "teach others also". They are as strict with others, pecially young Christians, as with themselves. This policy, th

aintain, is Scriptural. All the references in the New Testament to he World are presented as conclusive evidence. Furthermore, they oint to the laxity in moral standards in society generally, they speak f low standards within the Church, and insist that for the Christian to aintain the very highest standard there must be no compromise with ny of the "worldly" things on their catalogue. In these days, they ay, it is getting harder to stand firm on these matters, but that is all he more reason why there must be no compromise. To strengthen eir case they appeal to history. It is when the Church has been lax n worldliness that there has been no blessing. When Christians have een ready to deny themselves, God has honoured and blessed. Finally, ey declare with conviction and truth that Christ can and does satisfy ! Vhat further need is there, they ask, for the pleasures of the world ?

Now none will deny that the Christian is perfectly free to take as gid a line as he wishes for himself, although he ought to beware lest, pursuing this policy, he is not refusing the good things God has iven us richly to enjoy (James i. 17 ; I Tim. iv. 3 and 4). Yet, part f the aim of this paper is to suggest that to foist this rigid policy on nother Christian, to teach others that they *must* take this line of total bstention on those "worldly" activities, concerning which Chris- ans do differ, is unscriptural. Whether it be a Minister or any other hristian leader I submit it is contrary to Scriptural practice to "lay own the law" on such questions.

To support such an assertion, it is necessary at least to attempt a eview of the New Testament evidence which might throw light upon e subject.

If we take the Master Himself as our starting point, we must surely dmit that He did not always conform to the accepted traditions of onduct. Indeed, He seems to have cared little for the rigid code of ehaviour to which the faithful Jew was expected to conform. He ocked the Jews on the question of feasting and drinking. They be- eved He was too fond of a good time. He shocked the Jews because e did not conform to their traditions of Sabbath keeping, of cere- onial washings, etc. This should at least make us cautious of setting strict codes of conduct for others on matters not specially dealt with in cripture, or of slavishly following traditions of men on such matters.

Then, emphasis must be laid upon the New Testament concept that the New Covenant we are no longer under Law but under Grace. Ve do not progress in Godliness and Holiness by attempting to con- rm to a Law externally imposed, but by an inner working of Grace, hereby we are continually renewed and transformed. The great istake the Galatians were making was that, having begun by Grace ustified by Grace) they were now seeking to be made perfect by Law. ey had thus "fallen from Grace". The significance of this, for r purpose, is that much as we want to see others growing in Grace e cannot set forward that growth in Grace by presenting them with set of laws. To urge them to accept a code of laws, the reason for hich they cannot really understand, is to try to perfect them by the rong method. Every step forward in Grace for them must be as a sult of divine illumination within the heart and conviction born of e Spirit's working. For example, if a young Christian gives up

dancing, it must be because he has been thoroughly convinced about i in his own heart by the Holy Spirit, not simply because another Chris tian has told him it is wrong for a Christian to dance. Careful, ver careful advice has a definite place, but it must not be presented a though it were a law to be obeyed at the peril of spiritual loss. Jesu warned His disciples they must not adopt the rôle of Rabbi over others

A further fact of the New Testament is that in " doubtful " matter each individual Christian has the right of private judgment. We ar not thinking, of course, of children, for they must be obedient to thei parents in the Lord in these matters. By " doubtful " matter should be understood those things on which Christians differ. Roman xiv is a classic chapter in this connection. I Corinthians viii, dealin with the question of " meats offered to idols ", and Colossians ii. 16-2 also maintain the same teaching. The important concern is tha everyone must be clear in his own conscience. No one can legislat for another. Nor must anyone judge or criticize another brother wh comes to a different conclusion. We all feel *we* know what is righ and wrong. It is so clear to us. Therefore, we easily sit in judgmen upon fellow Christians. But true judgment can never be based upo observance of outward acts alone. Motives are most important an those are unknown to others. That is why we are bidden—" Judg nothing before the time, until the Lord come, Who will both bring t light the hidden things of darkness, and will make manifest the counse of the heart, and then every man shall have praise of God."

Continuing with the New Testament evidence, it is highly interestin to note that the Council of Jerusalem in Acts xv did legislate on " doub ful " matters. The Gentile Christians were to abstain from mea offered to idols, from blood and from things strangled (meat fro which the blood had not been fully drained). What are we to make this ? Does this set aside what has already been said ? One observa tion I would make is that this decision of the Council, in so far as touches " doubtful " things, was, apparently, very soon disregarde By the time Paul wrote Galatians, I Corinthians and Romans xiv, H sees no purpose in applying the Council's decision. Indeed, he refuse to lay down the law, even though there were some in Galatia and i Corinth who wished him to do so !

Finally, as far as New Testament evidence is concerned, some refe ence must be made to I Timothy iii and iv. Chapter iii is sometim used to support the policy of legislating on " doubtful " matter particularly for those who are to led in Christian work. In the chapt Paul lays down the qualifications for bishops and deacons. But n where in it does he mention any " doubtful " matter. All the poin are those on which all Christians agree. There is a possible exceptio (on the surface) in the command that a bishop must " not be given wine ". Only if we follow the Authorized Version could that construed as demanding total abstinence. In the same epistle Timoth himself is advised to take a little wine. If we want Paul's thought " doubtful " matters, as held at this late period in his life, we ca pass over into the fourth chapter, where he shows that a mark apostate teachers will be their insistence on celibacy and tot abstinence from meats.

In view of such evidence, is not the rigid policy on "doubtful" hings unscriptural? Such a policy is legalistic rather than spiritual nd leads inevitably to a rabbinical, arbitrary legislation on finer points, n "borderline" activities, deciding what should and what should ot be on the list of forbidden things. For instance, if cinema-going is taboo", what should be done about the educational film, or the vangelistic film shown in a cinema? If theatre-going is banned, is all right to read a Shakespeare play? If horse-racing is not per- nitted to the Christian, because gambling is associated with it, what bout football? This policy also encourages a negative concept of Ioliness. "Keenness" can tend to consist in abstention from certain hings. Holiness may be judged by conformity to a negative code.

The further criticism could be added that the policy lands its sup- orters in practical difficulties. Every new thing that comes along nust be judged as to whether it is "worldly" or not. This can lead o absurd conclusions. We are told that D. L. Moody was severely ondemned as "worldly" by some for holding evangelistic meetings n a tent, and, still worse, in a theatre! The radio when it first ap- eared was regarded by some as untouchable. To a lesser extent, erhaps, television was similarly regarded at first. By this policy vhat is "worldly" to-day may not be to-morrow.

So far little has been done to suggest a positive policy. That must ow be done, remembering it is the policy towards individuals we are oncerned with at the moment. On all "doubtful" matters we must —even with the youngest convert—be prepared to let the Holy Spirit o His work, in His way, in His time. Can we not trust Him to do hat? Experienced advice can surely be given, and the Spirit may vell deign to use it, but it must be advice and not legislation. By rying to direct a young Christian in these problems we may well get n the way of the Spirit's working and prove a hindrance. Do we ometimes fuss around the young plant with our big, clumsy boots, rying to supervise its growth? Is it any wonder, then, if we damage he tender growth—or to change to a more Scriptural metaphor, quench the smoking flax"? We may put before the young Chris- ian too much too soon.

Our part must be to show sound, Scriptural principles upon which thers may prayerfully form their own conclusions under the guidance f the Spirit. Let us show them there is a place for recreation in the hristian life. Merely to tell them that Christ can satisfy is really to eg the question. Of course, Christ can satisfy!—all His people be- eve that. But to believe it does not mean one must exclude all egitimate recreation. The older Christian who deters a younger rother from the cinema by telling him, "Christ can satisfy—the inema cannot!", may himself be one who derives much pleasure from ome other form of recreation regarded as harmless.

We need to set before others the principle of choosing the best, of iscriminating between the worthy and the worthless in all that con- onts them in life. And, particularly with regard to the many forms f amusement and recreation which surround us to-day, we must con- nually urge those in our pastoral care to seek God's Will for them- lves in accordance with Biblical principles. One way is to write out

for the individual concerned some of the main Biblical principles with the relevant references, and encourage him or her to pray ove and consider them, being willing to do whatever God reveals as Hi Will. Such principles as the following may be given.

1. While recreation is necessary, it does not mean " a rest fron being a Christian ".

2. Avoid anything that in itself fosters sin. We must not run int temptation. We must not see how far we can go before sinning.

3. Avoid anything that weakens spiritual zeal and appetite for th things of God.

4. Beware of coming under the control of anything. " All thing are lawful for me, but I will not be brought under the power of any. We know we have liberty as Christians, but it must be discipline liberty.

5. Avoid anything that might be a stumbling-block to others, eithe Christian or non-Christian. This must be followed stringently.

6. Ask the question, " Can I thank God for what I engage in ? "

When we ask our people to face up to such principles and make the own choices prayerfully, we are adopting the only sound policy. W are giving the Holy Spirit the opportunity to do an inner, spiritu work, for the Spirit works through the Word, and we are directing th Christian to the Word. We are not, of course, dependent upon ind viduals coming to consult us on these matters. In preaching an other media of teaching the same policy can be followed.

(2) *The policy for the congregation.* Consideration must now b directed towards the Pastor's policy for the congregation as a whol What is he to allow or not allow in the parochial organization ? Th situation is obviously different from that towards individuals. Hav we any precedent in Scripture to guide us ? No ! The problem social activities in the local church is comparatively modern. N Presbyter in Apostolic times ever had to face the question, " Should permit the young people to have an Amateur Dramatics Group ? I suppose the nearest he might have got to such a problem would b to ask himself, " Shall I allow meat that has been sacrificed to ido to be used at the Agape ? " Apart from the possible exception of th Agape the Church was not concerned then, nor for the greater part its history, with organized " social activities " in its life. Is th answer, then, for the Pastor to throw out and keep out all such activiti —the Badminton Club, the Youth Club, the Men's Institute ? Muc as he might like to do that sometimes, it is not in every parish desirab or practicable. We may regret the fact that social life has becon such an established part of parochial life, but we cannot ignore it.

Whatever powers a Presbyter in the Early Church may have had decide matters on behalf of his congregation, it is inevitable that th Incumbent to-day must decide what is to be allowed in the parochi organization. If he carries the majority of his Council with him, w and good ! But, as every congregation contains people at differi stages of spiritual development and others still unregenerate, t Pastor must draw the line for all. It is a great responsibility, for v are warned against " lording it over God's heritage "—still a peculi sin of Pastors ! Again, in the policy for the congregation, sou

rinciples must be the basis of decision. The following basic principles re suggested, on the presupposition that some social life is provided s a means whereby members of the congregation may enjoy recreation nd fellowship together.

1. All activities within the congregation must be judged by the rimary purpose of the Church—evangelization and edification of iembers. All Churches ought to be prepared from time to time ıthlessly to examine and radically to revise their parochial organiza- on in the light of the all-important purposes of the Church. This iay not inevitably mean the extinction of all social activities. The pportunity for members of the congregation to meet together in in- ormal, recreational activity ought to serve towards the edification of ie saints. The *koinonia* of the Church is not limited to specifically piritual exercises. In barring objectionable activities in a parish, do e always give enough thought to providing useful social occasions?

2. Rule out those things which take undue time and energy either f Pastor or people. This principle might exclude such activities as ramatic societies and pantomimes. It is difficult to argue that ramatic work is inherently wrong, for we now quite happily use the ramatic art in evangelistic and teaching films ("Souls in Conflict", tc.). But to have a dramatic group in a parish putting on productions, ikes up an inordinate amount of time and energy. Those chiefly oncerned cannot give proper time to essential things.

3. Rule out those things which give undue prominence to the less piritually minded members. This principle is also applicable to ramatic groups. In almost all cases those keen on such things are ie less spiritual people. To allow them the scope necessary for their mbitious schemes is to give prominence in the life of the congregation o those who through spiritual immaturity or deadness are not fitted or it.

4. Be thorough and consistent in keeping wrong things out of the hurch's life. Here it is not the "doubtful" thing that is in mind, ut that which is definitely wrong. Towards such, a thorough and ıthless policy is essential. For instance, even the mildest form of ambling must surely be excluded. There are things that crop up in arochial life which may harm none at the time. But because they re regarded, by some, at any rate, as forms of gambling, they should e excluded. Competitions such as guessing the number of peas in a ır may be harmless, but if even one or two can say it is gambling, it is etter to be consistent and not allow it. If that appears to be an ultra- autious policy, no doubt it is better to err on the side of caution in the arochial policy on these matters.

5. Let the policy for the congregation as a whole be consistent with iat adopted towards individuals. If we are urging individuals to ecide for themselves their own attitude to "doubtful" matters, it foolish to pre-judge the issue for them by allowing such activities in ie parish organization. Let us illustrate this in connection with the uestion of dancing. There is no doubt that for some at least—we ould not go so far as to say for all—dancing is a strong stimulant to xual feeling and activity. Therefore, for such persons to engage in is to run needlessly into temptation towards laxity in thought and

action. For them dancing constitutes a grave temptation. There fore, in asking our young people to settle the question of dancing i their own hearts before the Lord, it is not only inconsistent, but th height of folly to prejudge the issue for them by allowing dancing i the parochial life. When dancing is not allowed in a Church, eac individual has to form his or her own attitude to it ; when dancing i provided in the Church's life, most people never face up to the questio of whether it is a right activity for a Christian—they assume becaus the Church allows it there is no query about its rightness. But in ou policy towards individuals we insisted that each Christian must b brought to examine each " doubtful " matter for himself.

6. Avoid, if at all possible, driving people away from the Church Think, for instance, of the man associated with a men's club or th woman attached to a women's guild. They do not come to Divin Worship as a rule. They seem to be interested only in promotin social events. It may be necessary to take action that will result i them leaving, but such action should only be taken with the utmos care. Let us not be impressed by the clergyman who can recount wit relish the number of folk he has " cleared right out " of the Church That some people go from time to time may be inevitable, but it shoul be a sorrow and occasion for heart-searching to the Pastor, not th occasion for " shooting a line " in a ministerial get-together.

7. Let every minister be fully persuaded in his own mind as to hi congregational policy, and be charitable in relation to other men an their policies. That means in deciding our policy we ought not to b swayed merely by the opinions of Evangelical brethren. It is to th Lord we stand or fall. Nor ought we to adopt a certain line just be cause it is the accepted thing for Evangelicals. Traditions of me ought not to be accepted unthinkingly. Let us be fully persuaded i our own minds as to the ways and means whereby our policy is impl mented. Some will tackle " worldliness " in one way, some anothe We need to be charitable towards the policy of others.

To sum up these thoughts on the policy towards the congregatio what is needed is, discrimination according to principles, certainl erring, if anything, on the side of caution, and exercised in charity.

(3) *The Policy for oneself.* Clearly the Pastor must be consiste in his attitude to " worldliness " as far as his own life and that of h family are concerned. He ought, of course, to apply the Biblic principles which he advocates to others, giving special attention to th example of his life on all his flock and all who know him. There not a higher standard of holiness for the clergy than for the laity, b those called to be pastors are thereby ensamples to the flock. The must, therefore, be ready for personal sacrifice of pleasure, ready to h hard on themselves, for the sake of those for whom Christ died. S Paul was ready for self-denial and strict self-discipline, willing to dire heavy blows against his body and to force it to be a slave, lest havi acted as a course-herald to others he himself might become disqualifi from and put out of active service (1 Cor. ix. 27). The Pastor's poli on worldliness for himself, for his congregation, and for the individua he counsels, is to practise, to show and to advise discrimination on t basis of Scriptural principles prayerfully considered.

Addiction and Grace

The theological relevance of a new movement

By The Rev. J. B. Harrison

"ALCOHOLICS ANONYMOUS" is a new redemptive movement which is not associated with any accepted system of theology, but which has achieved, in many countries already, startling results in the reversal and restoration of a multitude of "hopeless cases". Alcoholism is perhaps the most widespread of all compulsive narcotic cravings to-day and is generally regarded by both pastor and doctor as one of the most hopeless to reverse. It is, as Father John Ford, S.J., Professor of Moral Theology, Weston College, Mass., has called it, "A sickness of body, mind and soul." Not only does it destroy both body and personality, it builds up a new alien alcoholic personality which bears all the marks of demon possession. In fact, a leading English psychiatrist who has made a special study of the problems of the alcoholic, once remarked to the writer, "Since I have turned from general psychiatry to specialize in work for alcoholics, I have come to believe in devil-possession."

For the alcoholic—that is to say the compulsive drinker who can never take one drink without the overwhelming need for "Just one more" until he becomes completely stupified—life becomes impossible. He cannot live with alcohol and he cannot live without it. From this hopeless dilemma "Alcoholics Anonymous" has within twenty years rescued some 150,000 addicts. It is inevitable that because of its dramatic results, it should have received the consideration of moral theologians. Roman Catholic theologians, particularly in America, have given serious thought to the theological implications of the success of "Alcoholics Anonymous", and the first major work of this nature to be produced in this country has been written by a Methodist missionary teacher, the Rev. Frederick B. Rea, whose book, *Alcoholism—Its Psychology and Cure*—was immediately recognized as authoritative. Mr. Rea's interest in "Alcoholics Anonymous" was kindled by a visit to his native Ireland one furlough. It was in Ireland that the movement first touched these islands from America. An Irish-American member on holiday in his native land decided to do some "Twelfth Step" work, and, assuming that the nearest sphere of operations would be the mental hospital, went there. His first contact, who had been consigned there by his family as a 'hopeless case', is now a living witness to the remarkable power of the movement, for he himself has been a strong and indefatigable rescuer of many others in these islands ever since.

It is appropriate that from Ireland should have come our first treatise on our subject—a little book called *Drink and Compulsion—A Catholic View of Alcoholism*, by Dr. Sean O'Riordan. It arose from an article which appeared in the American Roman Catholic magazine, *Integrity*. In it an addict, "John Doe," tells how he had tried to master his addiction by attendance on the Means of Grace, but had consistently

failed. As a faithful member of his Church he was astonished that he should find his salvation in a secular fellowship which refuses to owe allegiance to any religious system. He writes about his struggles, " I tried the Sacraments. Between drinking bouts I made frequent and intensive use of the channels of grace available to me. They did not seem to help. When not drinking, I was a daily Communicant. I did a lot of spiritual reading, I made frequent retreats, I have knelt far into the night saying the rosary with arms outstretched in penance and petition. But I have come from a private closed retreat with the utmost fervour and devotion—and walked straight into the first saloon I met. I have frequently been at Holy Communion in the morning and drunk the same night." Neither his desire to conquer his addiction nor his devotion to his Church could be questioned, yet after more years than he could care to remember, he was only able to break his hopeless pattern of defeat through an organization outside the Church.

The problem as posed by Dr. O'Riordan is, " There we have a concrete case of a man who overcame the grip of his fatal habit by natural means of physical and psychological readjustment when he had failed to do so by supernatural means directed at overcoming temptation." The problem must be faced by us all, for the pattern of defeat is common to alcoholics in the reformed Churches also. The " A.A." recovery programme is based on its Twelve Steps formulated by two addicts in America who sought to help each other, and John Doe asks, " If a man can stop drinking by following twelve rules of conduct laid down by two drunks, why can he not stop by following the ten command ments and the moral and ascetic teaching of his faith ? "

First it must be recognized that the Twelve Steps presuppose that God is gracious and that a man may share fellowship with God without necessarily being a practising member of any Church. Undoubtedly the pattern of the Twelve Steps derives from the Christian revelation which enabled St. Paul to point the way of progress from defeat to victory in the central chapters of his letter to the Romans. The " A.A." member is asked first to admit his complete personal helpless ness. Then he is asked to believe that " A Power greater than our selves can restore us to sanity ", and to turn his will and life over " to the care of God " as he understands him. Then follows a personal moral inventory with admission to God and the " A.A." sponsor, and group of the nature of the wrongs recognized. From this point follow readiness " to have God remove all these defects of character ", humble request for Him to do so, restitution to others for wrongs done, con tinuing humility before God in prayer and meditation for knowledge of His will and power to carry it out, and the final great stride " Twelfth-stepping " when the " A.A." member, " having had spiritual awakening as the result of these steps," tries to carry the message to other alcoholics and to practise these principles in all his affairs.

If we can believe that it is possible for people to have a spiritual awakening while trusting in God's grace, apart from the " Means of Grace " as offered by the Church, then one part of what to Dr. O'Rior dan must remain a problem, falls away for us. There is no doubt that

" A.A." groups have proved that their programme of fellowship with God and one another is effective in sharing the saving grace of God, and that the " spiritual " rather than the " mechanical " transmission of grace is the valid one. This movement illustrates the immense significance for our spiritual progress of our Lord's word that the Spirit, like the wind, " bloweth where it listeth " and can never be confined or contained along exclusive channels. So, although we would not agree with Dr. O'Riordan that the " A.A." programme is simply a " natural means " of readjustment, we, in the reformed Churches, still must ask ourselves why we have been equally ineffective in dealing with the alcoholic.

Although our conception of grace may be adequate, our technique of meditation may not have been. John Doe points to this when he says that the effective agent in breaking the power of his addiction was the combined use of two techniques of mediation which " can bring about conversion of life where sacramental confession has failed. Now, the Grace of God never fails. So there must be something blocking the channel. That block can only be man's failure to co-operate with the grace. The failure, in turn, must essentially lie in the understanding or will of the penitent. Granted that the penitent alcoholic really wants to stop, and, allowing for the weakness of will born of habitual self-indulgence, we must put a large part of the blame on the penitent's understanding. He does not understand the nature of his soul-sickness and he does not understand the absolute necessity of specific remedial action. That is where the priest should come in as physician of souls. And this is where the priest so often fails. He fails to enlighten the patient's understanding. He fails to prescribe a régime for the strengthening of his will. ' A.A.' does both."

Grace, therefore, to be effective must be ministered with understanding of the penitent's condition—an understanding which is a compassionate but uncompromising appreciation of his entirely helpless condition. This is the key both to the success of " A.A." and the failure of the Church in their dealings with the alcoholic, and there is some truth in Dr. Billy Graham's assertion that " A.A." is doing what the Church should have done. It is quite clear that a saved alcoholic can best understand a despairing one, but it is equally clear that anyone who knows in his own experience the New Testament teaching on Law and Grace and the plain theological distinction between the religions of eros and agape, may hope to minister effectively to an alcoholic. Saving grace is of the Promise of God to human helplessness ; never is it gained by self-effort. How many a sincere Christian pastor or doctor, called into the family turmoil by despairing relatives, has done no more than to tell an alcoholic to pull himself together. By contrast, the " A.A." sponsor says, " Recognize and acknowledge your utter helplessness, then lean back, and float on the loving power of God." " A.A." has brought again to the forefront of our attention, with the witness of signs which have amazed the despairing onlookers, that, in the words of F. B. Rea, " Christianity is a religion of *agape* : the self-giving God of love bestows grace upon man who can only be saved by learning to accept and receive."

It is through realizing his helplessness that the addict is able to

accept the Grace of God, but what does "A.A." offer in methods o "receiving"? Here we must consider more closely John Doe' reference to the "two techniques". The first practical implicatio of the Christian revelation of Grace is that of forgiveness for the pas and loving providence in the future; thus hope is given to pull th addict up from "the ever-descending spiral of his own despair" Christianity is a religion of hope, and it is hope alone which can inspir in the patient the kind of co-operation which is essential to appreciatin the goal of recovery and the techniques by which it is reached. Th goal must be complete abstinence—"Contented sobriety". Th alcoholic is made to realize that he lives all his life just one drink awa from disaster, for it is a sign of the addict, as compared with the heav drinker, that one drink saps his control to such an extent that, onc started, he cannot stop until stupified. Often the aim of the Christia missioner in the past has been to get the drunks without distinction t the penitent form, put a pen in one hand and a card in the other, o which they pledge themselves to give up drinking for the rest of thei lives. This method may have its value for the man who is experiencin the first pangs of drunken shame, but such pledges would never hav been exacted if the missioner had really understood which in tha shame-faced row were merely selfish and which were truly sick unt death. How many alcoholics have sworn how many times to give u the drink for ever, but have failed because they were sick, while bein condemned to despair because they were taught to regard themselve merely as selfish. It is because "A.A." knows that compulsiv drinkers are primarily sick men that they have based their first tech nique on a maxim of our Lord's, whose therapeutic significance ha not hitherto been fully realized and practised within the Christia fellowship. "Sufficient unto the day is the evil thereof."

For the sake of his own mental health in the face of his stupendou task, the alcoholic is committed only to one day at a time, or even on hour at a time. One restored alcoholic once said in conversation tha he started out only "a minute at a time". God's forgiveness ha wiped out the despairs of the past, God's Providence is sufficient fo the hopes of the future, and so he must live for this day, this momen If he "skids" he now reckons not on a whole future ruined for eve as in the hopeless past, but on so many days of sobriety behind hi which are a triumph of grace sufficient to give him hope in making fresh start at this very hour of this very day. So the resolve never t drink again is broken down into the aim never to take the first drin to-day.

So, in this technique, the process of self-surrender is deliberatel limited to a day by day, hour by hour objective. The steps encourag the penitent to remember his helplessness before God even whi surrendering his life to God's grace. There are techniques of evangel zation which have not emphasized sufficiently that, even after su render to the grace of God, man is still, in himself, as helpless as a sa without wind and entirely dependent on hourly supplies of grac The "I can now, once and for all, do all things" attitude is so exagge ated that the convert either lapses in a few weeks into a seemly despai or else develops those spiritual sins associated with the religion of ero

The second technique is based on the assumption that the command o love our neighbours as ourselves is also a therapeutic principle of he soul rather than an arbitrary injunction of the law. Having found ope in a daily programme of grace receiving, he is encouraged to share is hope in a daily programme of love outpouring—to save himself by osing himself. A mark of devil-possession, common to the leopard nan in Africa or the addict in England, is a sense of inner isolation rom others. The alcoholic drinks secretly from his secret supplies nd projects his own shame for his lost control upon others with a attern of fantasies and rationalizations which makes it extremely ifficult for anyone to understand or assess him by normal criteria. o the holding power of "A.A.." lies in a fellowship which compares n its strength with the *koinonia* of the primitive Church. Not only s his isolation discouraged by the understanding friendship of every nember of the group, he is given a sponsor who will be available to nswer every call of his need and whose dedication to his "Twelfth-tep" work may be marked by the newly-installed telephone at his edside.

The strength of this fellowship is reminiscent of that of the early Methodist Society which would make the greatest sinner of the village target for prayer and elect a leader as its agent in establishing contact vith the target. Response to the "A.A." fellowship is often marked y a "transference phenomenon" of great intensity. Having found ope in association with the group, the addict will break out of his solation with a vengeance and besiege his sponsor with visits and elephone calls, and, such is the sensitiveness of his appeal, that the ponsor must be prepared, however inconvenient it may be, to give he caller the impression that he is the only person in the world who ounts and that time is no object. An alcoholic's "opening-up" may ead to some very intimate confessions which only a group may be able o carry. Sometimes when such confessions have been made in ersonal confidence to a doctor or a minister, the alcoholic has developed resentment against the man to whom he has confessed, simply be-ause he now feels in his power. In fact, there are three stages in ecovery, at each of which the help of the group is invaluable. The tages were described with prophetic insight by Isaiah when he spoke f those who "shall mount up with wings as eagles; shall run and not e weary; shall walk and not faint". The first stage has been called he "honeymoon phase" when the alcoholic feels such a renewal of ealth and good spirits that he becomes over-confident and inclined o play with temptation, and here the experience of the group is irected to sober him. Then comes the "depressed phase" when, till anxious to do everything at once, he is in too much of a hurry to egain all that he has lost and becomes discouraged at having to start gain with a subordinate position at work or an "on trial" atmos-here at home, and during this phase the experience of the group en-ourages him. Finally comes the phase when he is able to take life teadily with a sober view of his social resources and responsibilities, nd the group offers him the opportunity of working in it for the good f others as his own vocation in life.

The relevance of this outline to all who face the stresses and strains

of modern life with an inner sense of inadequacy, anxiety or fore boding is obvious. It is a programme of life which can well be adopte by all who, realizing that they are on a battle-field between spiritua hosts of light and of darkness, know they are helpless without the hel of God. Its relevance to compulsive behaviour generally is also a obvious as its similarity to the teaching of the saints in regard to com pulsive " cleavage " between willing and doing in devotional exer cises. Speaking of the alien thoughts and imaginings which seem t grow all the stronger by one's attempt to resist them, Dr. O'Riorda sums up the advice of the saints thus, " Do not try to get rid of thes things directly. Rather take advantage of them to confess you powerlessness before God : surrender yourself into His keeping wit all readiness to accept whatever sacrifices He may ask of you, what ever duties He may lay on you : commit yourself entirely to the car of your loving and merciful Father in Heaven—and all will be well.

Its relevance also to modern psychological research into the source of compulsive behaviour in the sub-conscious mind, related to th compulsive power of the dissociated idea, is also significant. To brin one's inner helplessness entirely before a gracious Heavenly Father rather than to push the alien longing into the sub-conscious min whence its instinctive power emerges in a twisted compulsive attitude clearly offers better hope of a unified personality. Perhaps the peni tent acknowledgment of our helplessness before God is the on cleanly unifying force in human personality, and the steps whic follow, as the day the night, to live humbly by the daily grace of God form the only way to that unity of personality which is Christia freedom.

One thing certainly is recognized by the great majority of thos physicians who have begun to specialize in the treatment of alcoholism that, as the words " addict " and " dedicated " spring from th same root, so both addict and Christian are specially bound together i the bundle of life, for the addict's only hope of permanent recover lies in the grace of God mediated through the Christian fellowship So, while one appreciates the aim of " Alcoholics Anonymous " t embrace alcoholics universally, whatever may be their conception o God, nevertheless its redemptive power is due to the fact that it is a expression of the religion of agape—the response, as revealed uniquel in Christ Jesus, of God's grace to human helplessness.

Religions of the World Unite?

CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD.
By Arnold Toynbee. Oxford University Press. 8/6.

BUDDHIST WISDOM BOOKS.
By Edward Conze. Allen & Unwin. 13/6.

THE CASE FOR REINCARNATION.
By Leslie D. Weatherhead. 1/3.

WITH the growing threat of atheistic Communism, and the more insidious inroads of a vague yet fundamental materialism, there have been many voices—from Aldous Huxley to ecumenical Christians, from Baron von Hugel to yet another journalist "shocked" by Christian divisions—raised in favour of a common spiritual front. Now the polymathic Professor Toynbee, master of the grand historical perspective, puts in his careful plea.

In a wide-ranging survey, he shows how, in the East especially (say to a gentle Confucian), the offence of the "blood-thirstiness" of the Cross is tremendous: and, on top of that, Christianity is stamped as the associate and justifier of gun-boat imperialism and economic exploitation. All over the world, the expansion of Christendom (Europe) has sent priests and missionaries hard on the heels of conquistadors, and sometimes the rôles have been combined. The gap between preaching and practice has been appalling, and it is not much use explaining to the bewildered victims the difference between a geographical Christendom and the spiritual reality of the one true Church.

Buddhism, on the other hand, though in theory its ideal of Nirvana is a selfish one, has often in practice been marked by the refusal of the Buddha's disciples, following his own example, to accept the escape from the "world" which they have earned by their spiritual self-discipline. He, and they, set themselves no less a goal than the complete salvation of mankind, and are willing for this purpose indefinitely to postpone their final bliss. In any case, says Toynbee, all the great religions (including now Judaism, Hinduism, Mohammedanism) have something in common more urgently important than all their divergences—the conviction that the proper worship of mankind is not man (singly or collectively) but God. History has shown that the deification of man has always led to the most frightful inhumanity: and of course the latest variant, Communism, owes much to the distorted millennial Judaism of its founder, Karl Marx.

Professor Toynbee does not plead for a synthesis of faiths which would disembowel each of its vital guts of conviction: for him there are many avenues to the truth, and each has its validity (he does not accept the Christian paradox of a God of mercy and judgment as the last word: he sees it as an irreconcilable contradiction). But he does think that the world-faiths, while agreeing to differ in their several approaches to the Truth, should accept the historical fact that they have a mutual mission to combat the kind of materialistic fanaticism

which has produced Belsen and brain-washing and ethical chaos. H feels that in this twentieth century War of Religion there is little roor sectarian wastage.

Not long ago the reviewer, attending a lunch-hour service in central London church, was surprised to find the young clergyma spend most of his address on an enthusiastic exposition of a facet o Zen Buddhism. He clearly would have agreed with Mr. Conze' preface which, instancing Billy Graham and M.R.A. (incidentally a example of a common "spiritual" front in action), suggests tha "contemporary religious movements . . . intent on extreme simplifi cation, take pride in discarding the intellectual content of religion" Zen, a late and rarefied development of Buddhism, is the kind t which Professor Toynbee refers, and to the translation and illuminatio of two of its central scriptures Mr. Conze's valuable little book i devoted. Reading this, it is not hard to see the strong attractio which this challengingly spiritual religion might have for a Christian tired by the over-simplifications of bandied shibboleths. There ar strong resemblances between Christian and Zen cosmogony. The fou holy truths of Zen, round which the system of meditation is ranged are (i) that individual or separate existence is inevitably bound u with suffering; (2) that suffering originates in craving, itself a sign o separation; (3) that suffering ceases when craving ceases; and (4 that the eight-fold path of Buddhism will dissolve this craving fo material things and bring acceptance, resignation, atonement with th Absolute. Zen teaching avoids dogmatism almost (and deliberately to vanishing point: in fact it teaches that the more precise the verba definition, the more illusory is the object or emotion defined. Th material world, split into its proliferating components, is a hug illusion, since nothing has any reality apart from the absolute an unconditioned, which is everywhere and yet nowhere, beyond intellec and yet demanding, for comprehension, the most strenuous intellectua effort.

Christians are familiar with the concept of emptying in order to b filled, but Zen comes back and back to the need for emptiness pure an simple: the aim is to reach the realm of Nirvana, where there is n action or reaction, just absorption. This state, achieved only afte many lives of dedication, is compared, in its total annihilation of sel to a city which, after all the criminal gangs in it have been executed has now itself been razed to the ground. The serious disciple, c bodhisattva, is constantly warned of the danger of clinging to "rafts of doctrine—a raft, when it has helped you to your destination, mus be abandoned, or it will only hamper. This is a vivid metaphor: ho many Christians, for instance, are walking about immobilized by th superfluous weight of such rafts, even proud of their burdens? On suspects that the lean common-sense, the paradoxical subtlety, c Christ's teaching, has often been smothered by beefy dogmatics, an has many affinities with the sublime equivocations of Zen.

Dr. Weatherhead's pamphlet is the substance of a lecture give before the City Temple Literary Society. A copy can be obtaine from M. C. Peto, "St. Audries," Speldhurst, Near Tunbridge Well Kent. The doctrine of re-incarnation is believed by many of ou

llow-beings—to start with, by 150 million Buddhists and 230 million Hindus—and some problems do find some sort of solution if it is ccepted : problems such as the staggering inequality of human pportunity, the appearance of infant prodigies, the strange certainty xperienced by some that " they have been here before ". To the uestion, " Is a belief in re-incarnation compatible with Christian rthodoxy ? " Dr. Weatherhead replies that, though Our Lord never irectly taught it, He seems to have accepted it as part of the mental rniture of the time. Matthew xi. 14, Mark ix. 11, and Matthew xvi. 3 are cited in support, and John ix. 2 is considered as evidence that he idea of reincarnation was common, and that Jesus never repudiated

Would not the knowledge that good and evil, suffering and happiess, depend not just on one short life-span, but on a great series of ause and effect, make the terrible inequalities of life on earth more ntelligible and tolerable—and vindicate God's justice? Bernard haw, in his *Back to Methuselah,* protested against the folly of human ntelligence being cut short just at the point when it was getting somehere : he looked forward to the time when science would enable us o live for 300 years or more, as in the days of the Biblical patriarchs. nd re-incarnation offers the hope that, as Swedenborg also believed, he individual and collective sum of human spiritual achievement is ot ' wasted ', but that a preparatory life on one plane continues until e are fit to begin life on another.

What of Christ's promise to the dying thief? Dr. Weatherhead uggests that this certainty of being with Him in paradise can be econciled with a belief in re-incarnation. The desire to " return " ay come after a process of spiritual advance with Him, at the end of hich a conscious decision is made to " come back " because *only so* an further advance be made or more succour given to the Creation hich still groaneth and travaileth together. In other words, hundreds thousands of years might intervene between one incarnation and the ext. Fear of the loss of personal identity is frequently one reason r a rejection of reincarnation—yet why should we be afraid of abrption into what the Buddhist, groping, calls the great ocean or mphony of Eternity? Such are some of the questions thrown up this characteristically breezy bit of speculation, which blows blandly er huge stretches of mysterious territory.

Those with time and energy are recommended to seek the light of is wisdom from the East. They may find that their sense of God's velation in Christ is expanded : and, too, they may come away with new intellectual respect for those of other faiths which can only be uitful in that humility which Christ loved and taught.

D. J. MITCHELL.

Wanted—Writers for Asia

"THE central problem of providing more and better literature fo the Church overseas is to find more writers," said the Rev James Sutton of Malaya, at a recent meeting of the United Society fo Christian Literature.

Mr. Sutton is working in Malaya as a specialist in Christian literatur chiefly among the Chinese speaking people. He reports that in Malay there is not one single Chinese or Tamil speaking writer to contribut original MSS. for Christian purposes.

Mr. Sutton is making a special plea during his furlough in Britain t mission organizations to invest resources in the support of men an women who have the vocation for Christian literature. With the ris in the standard of education together with all the enthusiasm for ind pendent national life, the Christian Church is in danger of being by passed without an adequate supply of books in south-east Asia.

Mr. Sutton claims that a new look is needed at the whole problem Christian literature in relation to the people on the field who could b writers. He also says that the Christian bookroom is as much a pa of the essential equipment of the Christian Church as a building t worship in, a school to teach in, and a clinic to be healed in. H appeals to the Church to put the provision of literature alongsi education and medical work.

INTERNATIONAL FRIENDSHIP

To the Editor.

From:

The Bishop of Birmingham.
Fr. Trevor Huddleston, C.R.
Rev. Dr. Donald Soper.
Rev. Reginald Sorensen, M.P.

Dear Sir,

During the week of September 28th/October 4th, the Internation Friendship League is sponsoring throughout Britain a "People People" week.

To be a stranger in a foreign country can be a very lonely experienc The aim of the People to People Week is to provide opportunities f the general public to join in acts of goodwill towards overseas visito and exiles in our country.

Many national organizations, including the National Council Social Service, the British Council, the United Nations Associatio East and West Friendship Council, will be associated with the Wee

A special programme of international activities is being arrang throughout Britain and it is hoped that civic heads will official sponsor the Week in their town.

In addition to special international programmes which will arranged, the emphasis of the Week will be on individual hospitality- week-end, overnight, invitations to meals, coffee evenings, visits, et provided by British families.

Clergy and ministers might like to seize on People to People Week to rge in their parish magazine, and nearer the date, in sermons, the tre-nendous opportunity that now exists for ordinary families to play a art in world understanding by getting to know people of overseas rigin living around them.

Further details of the week can be obtained from the League's Office.

We wholeheartedly commend to you the idea of this week of inter-ational friendship throughout Britain.

Yours, etc.,

Signed :

LEONARD BIRMINGHAM.
TREVOR HUDDLESTON, C.R.
DONALD O. SOPER.
REGINALD SORENSEN.
Vice-Presidents.

FRESHMEN IN UNIVERSITIES

The Editor is glad to pass on a request that if any reader knows of reshmen or women going to Universities in the coming term, the ames should be sent up at once to the Universities Secretary, Inter-Varsity Fellowship, 39 Bedford Square, London, W.C.1. In this way, hey will be contacted as soon as they go up. There is no doubt that uch contact can be of the greatest help to men and women at the tart of their University career.

Book Reviews

THE OLD TESTAMENT PROPHETS.
By E. W. Heaton. Pelican Books. 3/6.

Perhaps in no department of theological study is movement mor apparent than in that of the Old Testament. If we read books pub lished in the early twenties of this century, such as Dr. T. H. Robinson *Prophecy and the Prophets in Ancient Israel*, and compare them wit books published to-day, we are struck with the change in attitud towards the Bible. In the twenties, scholars had to give reasons wh the Old Testament should still be read by the Church, because fro the theories of the literary and " higher " critics, it would appear tha the Bible was such a mosaic of literary snippets, and its writers s deficient in all historical (and even moral !) sense, that its retentio was something for which the Church really had to apologize. D Robinson, for instance, wrote : " Christianity . . . offers the highe idealism that the world has ever seen " (p. 3) ; " The ancient worl saw no necessary connection between religion and morality " (p. 5) " In spite of all crudity in the early Hebrew theology, there wa something in their knowledge and thought which could be modifie even transformed " (p. 36) ; and so forth.

If Dr. Robinson persuaded us to retain this strange old literature fo the study of our religion because, judged as it then was by purel natural standards, it presented us with a high idealism, our preser author helps us a good deal forward in having confidence that the O Testament is really worth a high place in our esteem because of i own intrinsic worth. For instance, Canon Heaton expresses th following opinion on a well-worn topic : " Whatever the authenticit of the patriarchal narratives as history (and archæological discoveri have shown that at least they reflect with accuracy the general mov ments and conditions of the turbulent period they depict), it is evide that they have been geared to the normative Exodus tradition, an made to look forward to the deliverance from Egypt " (p. 59). The is, in other words, a higher regard to-day for the Bible as historicall based—its idealism springs out of historical situations, at any rate some kind, actually experienced.

Both authors study the prophetical messages in their historical co text, and we have much more knowledge of this historical backgroun than formerly. No Old Testament teacher dare omit the study of tha background. Does the " supernatural " character of the writings st shine forth ? The answer is surely " yes "—an affirmation mo firmly expressed by Heaton than by Robinson. The conservative thankful for this, and he can feel himself largely justified in havi refused to be satisfied with the naturalistic, or evolutionary, theori which dominated the minds of the older scholars.

There is one matter, however, in which Canon Heaton's treatme still leaves one dissatisfied. This is in connection with " Messianic prophecy. He writes : " For the prophets of Israel, it was the Kin dom which brought in the ' Messiah ' and not the ' Messiah ' th

Kingdom " (p. 163). One cannot help remembering the statement : Beginning at Moses and all the prophets He expounded unto them n all the scriptures the things concerning Himself." Has the Church guided by our Lord ?) been wrong all down the ages in believing the ld Testament is only intelligible as bearing witness to Christ, the Messiah ? Surely, the *end* explains the *means*—Christ must be found n the Old Testament because it leads up to Him.

Canon Heaton gives us confidence in his knowledge of the contents f the books, and the quotations from the Revised Standard Version ive a freshness to the passages. Also his obvious love of his subject nake the book a delight to read. Much can be learnt from it, and heological students might well be told of it. W. C. G. Proctor.

DEALS IN MEDICINE.
Tyndale Press. pp. 180. 12/6.

This is essentially a Christian approach to the problems of medicine nd aims at the senior student and newly qualified doctor. The istinctive ethical code for the Christian doctor is love ; to God first, nd to his neighbour—here the patient and his relatives—second. edicated to the service of our patients, " we must be both good hristians and good doctors, kind and humble, and ever ready to go he second mile ". Despite the changing face of medicine there re- ain many satisfactions for the family doctor, not least in the matter f relationships.

The control of life with its problems of contraception—rightly ccepted—abortion, eugenics, and euthanasia—rightly rejected—is ell stated : sexual problems, however, masturbation, perversions, omosexuality, are too shortly considered to be of much worth. ndeed, this is a general criticism that too often the problem is stated ithout there following adequate discussion. In the problems of sychological medicine, for instance, there is much of interest, even to he quoting from the Thirty-nine Articles, but there is no mention of ucotomy.

The doctor needs truth, love, realism, and wisdom as his guiding rinciples in dealing with the disabled, the incurable, and the dying : new treatments, in all experimentation he must guard against abuse y remembering that man is a unique being in creation, and bears od's image.

Delinquency is primarily an environmental problem springing from efective family relationships ; clubs, schools, good leadership, may l help, but the true solution is conversion. The need for sympathy, nderstanding, and gentleness to the parents of defective children is ghtly stressed. Despite renewed interest in " Faith Healing " most hristian doctors remain sceptical, whilst of course gladly acknowledg- g that all healing ultimately is from God ; co-operation between octors and clergy is warmly advocated. Chapters on medical missions nd ultimate loyalties close the book. Lord Lister's injunction, " The he rule of practice is to put yourself in the patient's place," makes a tting conclusion. Because of diversity of authorship, the book is un- ven in its value ; there is a distinct tendency to preach, and though octors need often to be recalled to high and Christian ideals I doubt

whether a book that purports to be on medical ethics is the right plac for it. Having said this, there remains much that is good and deservin of a wide reading. S. H. Gould

II CORINTHIANS. An Introduction and Commentary
By Professor R. V. J. Tasker, M.A., B.D. Tyndale Press 8/6.

Professor Tasker begins his Preface with an apt quotation fro Ruskin : " Having faithfully listened to the great teachers that yo may enter into their thoughts, you have got this higher advance t make ; you have to enter into their hearts." This, he says, is th experience which readers of II Corinthians may enjoy, for in no othe Epistle does St. Paul " so unsparingly . . . unbosom himself ". Bu the commentary substantiates the truth of a further observation " To enter into the heart of Paul is to know Jesus and the power o His resurrection." Yet we hasten to add that, like other volumes i the same series, this commentary is " primarily exegetical and onl secondarily homiletic " or devotional. The text of the Epistle i subjected to careful, scholarly scrutiny in the light of the most recen knowledge. Professor Tasker quotes freely from Denney, Hodge and a less familiar commentary by Allan Menzies (Macmillan, 1912 But with " p. 46 " and Moulton and Milligan before him he is in better position than any of them to throw light on the exact meanin of words and phrases whose sense has partially baffled the earlie commentators. Both on external and internal grounds Professo Tasker puts a convincing case for the unity of the Epistle, and for th view, already widely held, that the " painful " Letter referred to i chapter vii, verse 8, is not I Corinthians, but another Epistle whic has not survived. It achieved its aim, and was perhaps destroyed Not everyone, however, will follow him in abandoning the interpre tation of the " thorn in the flesh " as a physical malady. He holds– with the Reformers and many of the early Fathers—that " the thor was *spiritual* in character, sent by God ' *for* the flesh ', i.e., to prick th bubble of the apostle's arrogance ". But even on this highly debatab point no one could fail to respect the cogency of the Professor's reaso ing. Frank Houghto

HUMAN NATURE AND CHRISTIAN MARRIAGE.
By William P. Wylie. S.C.M. Press. 128 *pp.* 8/6.

THE PATTERN OF LOVE.
By William P. Wylie. Longmans, Green & Co. pp. 212. 16/

When as Christians we talk or write about sex and marriage, w usually take pains to point out that sex is a positive good. But b fore we have gone very far, as likely as not we find ourselves regardi it with " a sort of fascinated horror ". The words are those of M Wylie, who has written these two mature books, which must ra among the best positive Christian work on the subject.

These books will stand reading together, and the one illumines th other. The first is rather more of a handbook, though certainly n

or students only. Starting with sex as a biological phenomenon, it hows how in man it is the vehicle for something deeper, yes, even for Christian *agape*. Tension comes when the Christian Church plays lown romantic love, and others play down marriage, and Mr. Wylie's lorification of both in unison is a fine piece of writing. Infatuations, etting, the fading of the first glamour, family planning, "affairs" fter marriage, are faced bluntly but well. The book is not concerned vith sexual technicalities and aberrations.

In his other book Mr. Wylie becomes the poet. He gives us the Genesis picture of the two-made one, of the forming of the *twy-self*, an xpression which he has taken from Charles Williams, whose writings olour much of his thinking. He works out more fully the thought hat through romantic love we are intended in marriage to come to he divine *agape*. Some theologians will quarrel with this, but to my nind his thoughts carry weight. Naturally he has something helpful o say also to those who do not marry.

There is rather more in this book of possible "affairs" after narriage. To some of us these may seem unlikely possibilities, but very one of us knows that they do happen. Why should a happily narried person apparently fall in love again, and what should he or he do about it? Mr. Wylie develops Dr. Sherwin Bailey's idea of *ccepted variants*, whom we might have married, but he shows how olish it is to think that the new "love" constitutes a call to re-ounce the old.

Both books show a rare understanding of the "follies" of youth nd of the situation of those who have remarried after divorce. Although Mr. Wylie himself takes the rigorist position over such marriages, he treats the facts as they stand with Christian commonsense. He does not offer a big stick to beat the young people of to-day and to rounce modern morals. J. Stafford Wright.

THE HOLY SPIRIT AND ESCHATOLOGY IN PAUL. (Theology Occasional Papers No. 6)
By N. Q. Hamilton. Oliver Boyd Ltd. 1957. *pp.* 94. 8/6.

This is biblical theology at its very best. It begins with three hapters on the Pauline doctrine, emphasizing the indissoluble conection between the Holy Spirit and Jesus Christ, the unavoidable ıture orientation of the present experience of the Spirit, and the esulting inevitable and necessary tension in Christian living between vhat is, or should be, ours now already, and what is not yet, but will ne day be ours. After these opening chapters come three other hapters devoted to a clear statement and critical appraisal of the onsistent eschatology of Dr. Schweitzer, the realized eschatology of Dr. Dodd, and the reinterpreted eschatology of Professor Bultmann. inally, there is a concise summary of the far reaching practical nplications of the Pauline doctrines, if they are accepted, and the ltimately disastrous consequences of their rejection.

If there is a defect in this profound little book, it is in its failure to eat at all of the relation of St. Paul's doctrine of the Spirit and the nd to his doctrine of the Church, Ministry, and Sacraments. All that Ir. Hamilton says positively about the Holy Spirit and the believer

seems to me so clear, convincing and constructive that I wish he could have gone on to touch upon what would have been (for most of his readers) the points of present controversial significance and interest.

But it is very great gain to have the Pauline perspective stated so clearly and the challenges (for such they are) to that perspective by three great modern theologians, so clearly exposed. It falls outside Mr. Hamilton's scope to discuss fully how far the Pauline perspective and vocabulary need adjustment in the light of other biblical or modern ideas. I take it that he would make little or no concessions to modern thought, but an interesting aside on the possibility of a Platonic outlook on time in Hebrews and St. John (p. 70) suggests that there is need of caution lest in rejecting all notions of time, except the strictly linear conception of St. Paul and Professor Cullmann, we find that we have in fact failed not only to meet some of the most penetrating challenges of our own time, but also to grasp the full grandeur of the New Testament outlook in all its rich comprehensiveness and wide variety. Even St. Paul, though he may not have changed his views as much as Professor Dodd thinks, may have enlarged their scope and horizon more than Mr. Hamilton seems to imagine. He refutes Dodd by quoting Dodd on Romans. But it would have been more to the point to have examined in detail St. Paul in Ephesians.

But let not criticism, but profound appreciation for a fine piece of detailed biblical study and exegesis be the last word of this review. I sincerely hope every Evangelical will read this paper and look up all the biblical references. J. E. Fison

THE VIRGIN BIRTH OF CHRIST.
By J. Gresham Machen. James Clarke. pp. 415. 18/-.

Machen was a learned Presbyterian with the heart of a Crusader and the mind of a High Court Judge. A generation ago, when the tide of pantheistic Liberalism was flooding through American Protestantism with seemingly uncontrollable force, he was the weightiest and ablest of the Evangelical Canutes. This book, first published in 1930, is probably his finest achievement. It remains the classic treatment of its subject. It has been kept in print in America, but for years has been unobtainable in Britain. Now, however, Clarke's admirable policy of reprinting the classics has made it available again, and we are grateful.

Machen argues in masterly and conclusive fashion that the historical evidence for the Virgin Birth is exceedingly strong, and that all hypotheses so far proposed for explaining away the testimony to it are wildly unplausible. His book may, no doubt, be supplemented—and indeed it has been by Douglas Edwards' *Virgin Birth in History and Faith* (1943), but it is not likely to be superseded. It is technical though never obscure, and its very thoroughness makes it sometimes long-winded. But it is a most satisfying book to read, and its apologetic relevance is scarcely less now than it was in Machen's day. We quote from the closing paragraph :

" Let it never be forgotten that the Virgin Birth is an integral part of the New Testament witness about Christ, and that that witness is strongest when it is taken as it stands. . . . The New Testament

presentation of Jesus is not an agglomeration, but an organism, and of that organism the Virgin Birth is an integral part. Remove the part, and the whole becomes harder and not easier to accept; the New Testament account of Jesus is most convincing when it is taken as a whole. . . ."

Wise words! and still timely, for the idea that there is positive virtue in peddling truncated Christologies and shrunken Christianities is not dead yet. Books of this calibre, however, will help to stamp it out.

J. I. PACKER.

SAINT JOHN THE BAPTIST.
By Jean Steinmann. Longmans. 6/-.

MUHAMMAD AND THE ISLAMIC TRADITION.
By Emile Dermengheim. 6/-.

These two scholarly books, beautifully produced, are part of the Men of Wisdom series which already includes other studies of St. Augustine, Master Eckhart, St. Paul and Buddha.

The lavish illustrations combine with the careful texts and imaginatively chosen source quotations to bring the reader, to an extent unusual in so small a compass, right into the historical setting and repercussions of the religious leaders concerned.

The rôle of the Essene communities in the development of early Christianity, and John's connection with the sect, are shrewdly examined by M. Steinmann. The whole later development of monastic asceticism is seen as stemming from the dramatic breakaway of John, the Essene-trained visionary who popularized their austere and disciplined way of thought and life. John, however, reminds us of the need, now as then, to pierce through the mists of religious tradition and ritual elaboration to a fresh and personal vision of truth. The necessity for a Johannine preparation of self-discipline, like the poor and the Law, is always with us. It can lead to excess, certainly, but that is a spiritual risk which must always be taken. M.R.A. claims to be undertaking a 'new John the Baptist ministry!'

M. Dermengheim, in a balanced critical analysis, shows the sociological drawbacks as well as the spiritual insight of Muhammad and his followers and interpreters. Turkish nationalism led by Mustafa Kemal had to bulldoze through Mohammedan prejudice against women: whereas Christ and His followers have led the way to social justice and sexual equality. The thought-forms of the great Muslim mystics are so close to the Bible that, meeting them here, you wonder at the astounding similarities and at the gulf which, in practice, separates readers of the Koran and readers of the Bible. I quote four Maxims which especially struck me, both for their haunting doctrinal resemblances and their sheer compressed beauty of expression. "He who seeks Me finds Me. He who finds Me knows Me. He who knows Me loves Me. Him who loves Me, I love. Him whom I love I kill. Him whom I kill, it is I who ransom. . . ." "The world is prison for the believer and paradise for the unbeliever." "A moment of love is worth more than seventy years of worship without love." "All the worlds are but a faint perfume from the Rose of eternity."

This is a distinguished series, and the books, with their selective bibliographies, can form the basis for a new understanding of comparative religion for the ordinary interested man and woman.

D. J. MITCHELL

JOHN VENN AND THE CLAPHAM SECT.

By Michael Hennell. Lutterworth. pp. 295. 30/-.

Not seldom in history has a man found it disadvantageous to his good qualities and achievements to be overshadowed by a more famous father, and hitherto John Venn would seem to have suffered in this respect. Now there comes this scholarly biography to redress the balance. It gives a picture of a man with a great capacity for friendship, though choosing his friends with careful discrimination. It is surprising to find that he was not able to enter into close friendship with Charles Simeon, and not least valuable is the light thrown by the author on a side of Simeon's character not usually portrayed.

The Rector of Little Dunham was hardly a success as a country parson, though the formation of a clerical society made his rectory a centre of Evangelical witness. The change to Clapham was momentous, and served to bring out the qualities of leadership, wise judgment and preaching ability, which had not hitherto found full scope in Venn's ministry. But this book is not confined to the life and work of John Venn, and of particular interest is the attention given to the work of the Clapham sect as a whole. While the efforts of this group to combat slavery are well known, the social side of their work in England is less familiar, and Mr. Hennell has done well to draw attention to the fact that "Clapham philanthropy was not confined to the West Indies". Organizations for bettering the lot of the poor, who were beginning to feel the effects of the Industrial Revolution with bad factory conditions, slum housing and overcrowding, were encouraged by Venn, and show that this group of men and their friends were certainly not insensitive to the evils on their own doorstep. Most important, however, is John Venn's part in the foundation of the Church Missionary Society, which owed its humble beginnings very largely to his zeal and discretion, ably supported by Simeon, Thomas Scott and Richard Cecil. Mr. Hennell gives a most careful account of the meetings and discussions held. During the first three years of its existence, Venn was the real leader of the Society, very probably drafting its rules, planning its policy and publicity, and acting as chairman at most of its committee meetings. It was he who insisted that everything depended on the quality of the men chosen, and the quotation given from his sermon enumerating the basic characteristics of a Christian missionary are reminiscent of his own good qualities and gifts. Twice he virtually saved the infant Society from dissolution but his patience and faith were rewarded, and his policy was executed and developed for thirty years by his son, Henry Venn the younger, the ablest of the C.M.S. secretaries of the nineteenth century.

This significant book pays a belated tribute to a notable Evangelical leader. Working from much unpublished material, Mr. Hennell gives us a fascinating picture of the great era of Evangelical witness and influence in the Church. It should be read and pondered both by ecclesiastical and social historians of this period.

G. C. B. DAVIES

THEOLOGY AND LIFE. Unpublished Sermons of Bishop Hensley Henson.

With an Introduction by Canon C. J. Stranks. Mowbrays. 10/6.

Bishop Hensley Henson had a reputation as a brilliant preacher. He had a magnificent literary style, sharp, incisive and full of beauty. He took great trouble in preparing his sermons : he respected his hearers and prepared as carefully a sermon for an ordinary parochial congregation as for some distinguished and brilliant gathering. Many who knew him will recollect with affection some of his mannerisms : " Anything," writes Canon Stranks, " which might distract the attention of his audience, even for a moment, annoyed him intensely. Coughing was intolerable. One former choir boy, now a priest, recalls being sent out of church for this offence, but the bishop asked for him after the service and gave him half a crown, so the incident was doubly memorable."

The sermons gathered here are pastoral sermons preached during the ordinary course of the Bishop's duties as Sunday by Sunday he visited the parishes of his great diocese. " Though he had learning and brilliant gifts," writes Canon Stranks, " he never preached to exhibit either. His ideal was a pastoral ministry and he continually sought to impress this upon his clergy." These sermons make it abundantly clear that the Bishop practised what he proclaimed to others. They are straightforward and simple, and full of phrases which, although all else be forgotten, remain in the mind. Here are two typical examples : " This mood of reminiscence comes easily to those who are growing old. It is almost habitual with the aged. Hope is the hall-mark of youth, as remembrance is of age." " Baxter would have been wiser if he had preached to living men as a living man."

O. R. Clarke.

GREEN LEAF IN DROUGHT.

By Isobel Kuhn. China Inland Mission. pp. 126. 5/- *paper.*

When western missionaries withdrew from China in 1951 a few members of the C.I.M. were stranded in the far north-west, unable to obtain exit permits. Over two years passed before Dr. Rupert Clarke and Arthur Matthews were released, after considerable sufferings and humiliation at Communist hands.

This book is the story of Arthur and Wilda Matthews and their child, in the isolation and privations at Hwangyuan, based on letters smuggled out, and on their later account of their experiences. It hides nothing—their fears, hopes, despair, and the realization that hidden spiritual resources could bring triumph and patience. The reader is given an insight into the crushing imprisonment of mind and spirit imposed on the Chinese Church by the Reds, and into the courage and love of Christians who refused to be forced into the Communist mould, though others failed.

At the time the long delay seemed inexplicable. " It is clear to us now that the Lord's purpose in deliberately bringing His servants into the net was that they might live their message before the eyes of the weak and frightened little Church." As a story of martyrdom in

many ways worse than death, and of triumph in Christ, this short book should provide an inspiring lesson to Christians everywhere.

J. C. POLLOCK

GOD AND THE CHILDREN.

By J. Reginald Hill and G. R. Harding Wood. Paternoster Press. pp. 91. 6/-.

The criticism is frequently made that although Sunday School teachers may be enthusiastic, and true lovers of the Lord Jesus Christ the majority have received no training to equip them for their difficult task. Here is an admirable book by two well-known writers which should be carefully studied by all Sunday School teachers. Its sub title describes it as "A Handbook for all who love the young and desire to win them for Christ."

The book is divided into three parts. Part I is devoted to the Worker—His Objective; Equipment; Methods and Mistakes Example. The chapter on the Worker's Equipment is a personal challenge to every teacher regarding his vocation and consecration In Part II the mental make-up and development of the child are considered, and it is in this section that many teachers may well find the information which they most need. Part III—The Worker and the Child—contains seven chapters which explain how the advice given and principles enumerated in the preceding sections may be applied.

Young Sunday School teachers will find in this book much to help and encourage them, while experienced teachers will discover how their methods and technique may be improved. This is essentially a volume of practical hints and suggestions which have been found valuable in the experience of others, spirituality being combined with common-sense. The book could well be used as a basis for study and discussion in teachers' meetings or study groups. IVOR J. BROMHAM

GALATIANS: THE CHARTER OF CHRISTIAN LIBERTY.

By Merrill C. Tenney. Pickering & Inglis. pp. 216. 15/-.

This book is a revised edition of an earlier work, the writer stating in the Preface that "the wide use of this book as a classroom text and as a guide to general Bible study has prompted this revision." In this unusual Commentary the writer devotes one chapter to each of ten methods of Bible study. These methods are: the Synthetic; the Critical; the Biographical; the Historical; the Theological; the Rhetorical; the Topical; the Analytical; the Comparative; and the Devotional. Through the inclusion of all these methods in one volume the treatment given to any one method can be neither thorough nor exhaustive. Perhaps the weakest chapter, consisting of only five pages, is that dealing with the devotional method of study. However an amazing number of facts, theories and comments are here grouped together; sources and authorities are listed, thus facilitating the work of the interested reader who may wish to pursue further some topic and a useful bibliography is appended. The evidence for and against the various theories and opinions discussed is carefully and fairly summarized. Especially well presented is the evidence for the destination of the Epistle (pp. 46 ff.) and for the date of writing (pp. 58 ff.). The

book would serve as a useful introduction to the study of the Epistle, while many readers will be grateful to Dr. Tenney for the inclusion in one volume, which has obviously been prepared with great care, of such an immense amount of information ideally arranged for easy reference.

IVOR J. BROMHAM.

THE LIFE OF SAINT TERESA.

A new translation by J. M. Cohen. Penguin. pp. 316. 3/6.

In the year 1814, when the French were driven out of Spain, Santa Teresa was proclaimed the National Saint. Her autobiography, covering the first fifty years of her life, had become one of Spain's most widely read classics.

This life, which was written during the Spanish Inquisition, is an account of a self-willed and hysterically unbalanced woman who spent twenty years in a nunnery in a most unsatisfactory spiritual state. At this time she had a complete breakdown in health and also a profound spiritual experience which she calls her second conversion; a conversion to the contemplative life. Teresa has no kind word for Luther, but like him she tries everything the Roman faith offered to find the peace she needed, without avail, until she finds it in the mystical experiences which she attempts to explain in this book. Her natural style, though verbose, is lit up with a wealth of proverb and pithy saying, yet in 316 closely printed pages of spiritual language there seem to be no more than thirty Scriptural references.

The real value of this life, as Dr. Alexander Whyte points out in his *Thirteen Appreciations*, is that here we see a woman who has learned to pray. She perseveres, though racked with constant pain, and has the most remarkable experiences in prayer. On occasions these became embarrassing in their abnormality, as when she was sometimes lifted into the air during prayer, often causing consternation to the sisters praying beside her!

The biographical interest is maintained in the first ten chapters, and then the narrative breaks off and she discourses for a dozen chapters on the successive stages of mental prayer. In chapter 29 we get back to the story of her first foundation, that of the convent of St. Joseph's, Avila, and to the reforms that she inaugurated in the constitutions of her own branch of the Carmelite Order.

G. E. D. PYTCHES.

THE MINISTRY OF THE WORD.

By R. E. C. Browne. S.C.M. Press. pp. 119. 8/6 (*paper*).

REVELATION IN CHRIST.

By William Nicholls. S.C.M. Press. pp. 149. 15/-.

Both of these books are excellent reading, academic rather than popular in style. The first is a book about preaching, but the writer seems to have in mind the student type of congregation rather than the general run of people the parochial clergy are likely to address. These are not so much on the alert for the well-turned phrase or the aptly chosen word, as for the vivid and forceful presentation of the message in language whose meaning they can grasp without concentrated thought. The preachers who will reach them best are not those who

comply with the author's assertion that " every authentic procla mation of the Gospel has always a definite indefiniteness about it The statement that rings with finality is false, it lacks the audacity truthfulness which intentionally leaves rough edges." He may b correct when he says that there must always be a certain " untidines of expression ", but the present writer does not agree that this mus spring from " untidiness of mind ". To quote one of his illustration —when the lover says to his beloved, " I'm always thinking of you, the girl does not say " liar ", she says, " I love you too." Surely th man's statement is not due to untidiness of mind, though we admit is loose in expression. This is not intended to be unduly critical, fo the book amply repays study and contains timely teaching. H warning against the use of symbols and terms intelligible fifty yea ago, but meaningless to-day, is very much needed. They are indee inadequate to convey the new facets of the old truths revealed b modern research in many fields of knowledge.

Mr. Nicholls' book will richly repay the close study it calls for. I theme may be summarized in the familiar phrase, " Christianity Christ." That is to say that Jesus Christ is not simply the *supre* revelation of God, as some would say, He is the *only* revelation. Th fact that Christianity is not a religion is rightly emphasized. It essentially a revelation. If this is forgotten too much importance given to form, ritual, institutionalism. Hinduism, Islam and moder theistic Buddhism give us man's conception of a supreme being beings. In Christianity God reveals himself to man and seeks hi " We always want to think of revelations as the communication truths," says Mr. Nicholls, but " revelation is simply the person wh is in our midst, who lives in heaven and in His Body on earth ".

The author's aim is to meet the needs of three kinds of people- beginners in theology, instructed laity, though these as he says " mu be willing to follow a closely reasoned and not always easy argument and many of the clergy " concerned to examine the fundamental bas of the mission of the Church, whether at home or abroad ". Th present reader, while by no means agreeing with all his statement thinks that he has succeeded in his aim. W. N. CARTE

WINDSOR SERMONS.
By Alec R. Vidler. S.C.M. Press. pp. 191. 15/-.
GOODNESS AND TRUTH.
By W. R. Inge. Mowbray (*Sermons of To-day Series*). *pp.* 19 13/6.

Canon Vidler has selected twenty-eight of his own sermons, nearly a preached without special reference, and to his ordinary Winds congregation. Of these, twelve are expository of Bible subjects, seve are concerned with aspects of the life of prayer, and the remaind either are what he calls " Approach Shots ", or deal with " words such as Jerusalem, guidance, animals, and so on. The sermons are charming to read as they must have been enthralling to hear : simpl biblical, devotional, evangelical, practical and suggestive, they are the best tradition of pastoral teaching.

As is to be expected, Dean Inge's sermons strike a different not

Here is a choice, culled by Prebendary Judd from a collection covering fifty years, of some of the Dean's public utterances : many of these sermons were preached on special occasions, most (though not all) in St. Paul's. They show vast erudition, and illustrate both the diversity and the profundity of Dr. Inge's learning. Those mordant phrases for which he was famous are by no means unrepresented ; e.g., " The religion of the average man is a reflection of his undisciplined self—an unassorted mixture of second-hand opinions, conceived in laziness and maintained in obstinacy " (p. 157). But it would not be fair to quote as typical what is really exceptional ; Inge suffered too much from that in his lifetime ; and the volume before us is part of the legacy to our Church of a great Christian thinker, challenging our minds to come to grips with facts and problems, and refusing to be fobbed off with clichés or shallow answers.

One might comment that a comparison between Inge's sermon on " Evil Spirits " and Vidler's on " The Devil " provides an illuminating instance of the variety of Anglican preaching at its best.

D. F. Horsefield.

NOTES ON BOOKS RECEIVED

The Longest Night by Ada Lewis (*Heinemann*, 16/-) is an historical novel set in sixteenth century France. A knowledgeable freedom of treatment lights up the dark mazes of dynasticism, and the main focus of interest is on a party of terrified Huguenots escaping from Paris after the great 1572 massacre of Saint Bartholomew's Eve. Some real insight is shown into both sides of the question, and there is much honest excitement.

The Coming World Civilization by William Ernest Hocking (*Allen & Unwin*, 16/-) is an urbanely prophetic little essay by a veteran American thinker. The writing is highly concentrated, almost a kind of polysyllabic shorthand : it gives one a sensation of loneliness, like being left alone among the huge bones of prehistory in a large museum. But this old brain seems to have crushed out the essences of spiritual endeavour in a slow, sincere way which makes this more than just another essay on comparative religion. In a long section on Christianity and the Interaction Among World Religions, Hocking gives his reasons for believing that at last, in enforced contact with the religions of the East, Christianity will lose its European parochialism, and the universality of Christ will take on a new meaning. He also sees the need for a new surge of prophetic fanaticism which alone can rescue Christianity from irrelevance and triviality. He singles out Schweitzer and Gandhi as examples of this quality. This is Christian humanism at a rather ponderous best. Marcus Aurelius or Plato had more spiritual verve.

Religions, by D. W. Gundry (*Macmillans*, 16/-). This is a wonderfully balanced and lucid historical and theological survey of religion. The author is Dean of the Faculty of Theology in the University of North Wales and brings to his task the scrupulousness of a scholar as well as the faith of a Christian. After a masterly tour, he contrasts the exquisite penetrations of a poem by George Herbert with the deadly embalming of much orthodox theology which bears about as much relation to the living Christ as a dressed-up corpse in an American funeral parlour does to the living loved one. Discarding religious syncretism, he sees only two real alternatives—to decide to have no religion at all, or to accept the flesh-and-blood challenge of Christ incarnate. Christians may still, as they have in the past, " bring into the Church gradually . . . such features from other religions as will add to her riches. But . . . what we shall honestly want to borrow . . . will be very little ; for the Church contains riches which most of her members have not fully discovered ". With an excellent bibliography and chronological table, this is a book which opens perspectives *and* calls for a decision. It is a godsend for students of all ages.

Sins of the Day (*Longmans*, 4/6), a 75-page book which reflects the currer groping towards a popular moral theology which will not lose its edge by bein too general nor put off the average reader by being too circumstantial. Fiv people of varied professions—parish priest, barrister, research worker, studen housewife—helped to compile this suggestive and sometimes witty framework i the form of an up-to-date litany. It is suggested in the foreword that the variou chapters could easily be adapted for public worship as intercession or litany E.g., " From seeking popularity or attempting to be original at all costs, Goo Lord deliver us." " From reading and meditating for no other purpose than sermon. . . ." " From not regarding the opportunity to study as a priv lege. . . ." " From encouraging young men to sow wild oats. . . ." " Fro holding as unimportant the sexual side of marriage. . . ." " From owin allegiance to the Church because it welds society together, is anti-Communist maintains cultural values dear to the heart. . . ." " From considering clien as necessary evils. . . ." " From taking part in a strike without finding ou its causes or whether they are just. . . ." There are fifteen sections for differen age-groups and professions. This is a shrewd puff at those ecclesiastical col webs which are being blown at these days from such different quarters a *Crusade*, *Church Illustrated*, and Lord Altrincham. Individually or liturgicall this is a useful and imaginative contribution.

Anxiety in Christian Experience, by Wayne E. Oates (*Allen & Unwin*, 15/- This meaty portion from an American minister combines wide knowledge current psychotherapeutic techniques with wide pastoral experience and a firm flexible and simple faith. General conclusions are backed up by detailed, an often very moving, case histories. The nine chapters deal with various aspec of human anxiety—Economic Anxiety, Finitude (or Eschatological) Anxiety, th Anxiety of Grief, the Anxiety of Sin, Legalistic Anxiety, the Anxiety Reaction of the Morally Indifferent, the Anxiety of the Cross, the Anxiety of Holy Dread Anxiety and the Fellowship of Concern. For all those deeply concerned with pastoral ministry, this book provides a mine of insight and tenderly applie Biblical concern. No doubt each of us must learn by personal experience t dissolve the very real barriers which block off one human being from anothe But Mr. Oates' analysis of the polite hypocrisy of the visiting-minister-tea-giving parishioner relationship (and its background of Pharisaical legalism) should hel to set many minds working on the right lines, and could minimize the frustration of the young curate. Leslie Weatherhead has done much valuable work on this but Mr. Oates gives an analysis in greater depth. Some psychological systems and much wishful mass thinking and journalism, have as a main object th removal of anxiety, of material and mental suffering. One of the constan themes of this pondered but seldom ponderous essay is that anxiety alone drive us on to grapple with life and to adjust to it : that the great problem is how t make anxiety and suffering fruitful, how to take Christ's Cross upon our shoulder " Man cannot plan to be safe by caring less. This is the way of the morall indifferent . . . it is one of the basic facts of human life that the *ungiven* se is the *unfulfilled* self."

Being a Christian, by J. R. W. Stott (*I.V.F.*, 2d.) is a highly effective booklet which follows up Mr. Stott's *Becoming a Christian*.

Editorial

IT is said that "some have greatness thrust upon them". It appears that I have fallen into this category, for I am told that people have associated my name with the Editorial which appeared in the last issue of *The Churchman*. Humility and modesty compel me, however, to decline the greatness that others would thrust upon me. I neither wrote the Editorial nor had any knowledge of it beforehand.

PRAYER BOOK REVISION

The last two Papers which were given at the Oxford Evangelical Conference in September now appear in this issue of *The Churchman*. The Conference revealed that Evangelicals were fully aware that certain aspects of Revision could be of real and lasting benefit to the Church as a whole. This is clearly stated in the Findings, which are given in this issue, and in the Papers which were read (three having already appeared in the *Church Gazette*). It is, however, very evident that Evangelicals are not prepared to accept the 1549 as the basis of Revision nor are they willing to go back to the 1549 Service of Holy Communion.

A revision of the Book of Common Prayer at any time is bound to run into difficulties, but to seek to revise it in the midst of the confusion created by Canon Law Revision would be most unwise. There is a right time for everything, but one hardly feels that to-day is a time for any kind of revision. For the present problems of revision should be left on one side and the whole Church of England should unite to deal with the tragic collapse of moral standards and the appalling increase of crime.

The Lambeth Bishops could not be expected to deal with this domestic matter, but the Church of England must deal with it. Our Lord said that the Church is "the salt of the earth", and the first thing necessary is for the Church to act in unity so that a definite impact may be made upon the social problems in our country. Then the "pulling of strings" for preferment should be discouraged and more room in this matter should be left to the Spirit of God. It is time that the best men be chosen rather than those who will fit into a peculiar pattern which may be quite contrary to a "forward movement" of the Church of God in the lives of men and women in our parishes to-day. Again, has the time not come for us to cease talking about evangelism, and to evangelize? It is true that a few people have been keen on evangelism, but the Church as a whole has not been engaged in it. It may be argued that the best person to do this is the vicar in the parish. We acknowledge the truth of this, but unfortunately—and it would be remarkable if it were otherwise—many vicars are not evangelists, but they are nevertheless anxious to have evangelistic missions, but where are the evangelists? It would be a good thing, therefore, if the Church had a number of full-time evangelists fully trained to do the work for which God had called them. Someone should be appointed with the full authority of the Church, to organize such a team, and the Church should be willing to give full financial aid

to such a project. It is the Gospel, which is the power of God unt salvation, and which changes the lives of men and women. It has don so in the past—it can do so at the present. We must, of course, not sto at Evangelism. Our people must be taught once again the doctrine of our Faith, that they may be able to give a " reason of the hop which lies within them ". They should be taught not only to " live Christ—that is most necessary—but to tell others why they do thi and why they believe in Jesus Christ. THOMAS HEWITT

FINDINGS OF THE OXFORD CONFERENCE

(1) The worship of the living God must be by the living Church and this worship can only be rightly offered when it is in full harmon with the revelation given by God in the Holy Scriptures as declared i Article XX.

(2) The Conference agrees with the Liturgical Commission that th Revision in the Church of England should be Conservative and main tains that the 1662 Book of Common Prayer should remain the basi pattern.

(3) The Conference recognizes the need for duly authorized ad ditional Prayers and Services (such as are contained in the 1926 Praye Book of the Church of Ireland) but in the meantime reminds th Church of the immense resources already available in the 1662 Book o Common Prayer.

(4) The Conference is aware that the Baptism Service is ofte misunderstood and thus is in need of revision. It is anxious that an revised service shall continue to maintain the full teaching of Scripture

(5) The statement in the Lambeth Conference Report claiming tha " controversies about the Eucharistic Sacrifice can be laid aside " i prematurely optimistic. The opinion of the Report that Christ' Sacrifice can be presented to God again and again is inconsistent wit the fundamental doctrine of Justification by Faith, which expresse the completion of God's work in man's salvation.

(6) The Conference commends to the sympathetic consideration o any future revising committee those features of the liturgy of th Church of South India which are particularly welcome, namely, it simplicity, its emphasis on the Word of God, the riches of its prais and the fullness of its congregational participation.

Prayer Book Revision

1662 EXAMINED IN THE LIGHT OF MODERN NEEDS

By The Rev. Desmond K. Dean, M.A., B.D.
(*Rector of Tooting Parish Church, London*)

WHEN the secretary first talked to me about this conference over the telephone many months ago, I told him quite frankly that I loubted if I was the right person to speak on the subject of 1662 in he light of modern needs, since I am a diehard devotee of the present Prayer Book and probably one of its most rigid adherents in the Church of England to-day, making the very minimum of omissions and leviations, and altogether eschewing the popular sport of verbal mendation. I should only be able to be loud in my praises of a book of worship and devotion which appears to me to be well able to meet he needs of our modern world ; (for whilst one can see certain features n which it might be brought up to date, I have been very happy with t as it is, and so have my congregations in three churches of which I ave been the incumbent). He said it might not be a bad thing for his point of view to be expounded in one of the papers ; and I supposed hat if it did nothing else of value, it could at all events provoke some iscussion. The one precaution I did not take was that of enquiring vhat other topics had been selected. It was with some misgiving, herefore, that I discovered quite a long time after that what I had perhaps somewhat foolishly) conceived to be a not inconsiderable part f my subject was to have a paper all to itself, and that no less a giant han my old friend the Principal of Oak Hill College was to deal with it. Taking the view I do, it is almost as if you were going to have two apers on identical or, at the least, very similar themes—except that would say that the 1662 Prayer Book does not need to be *made* to ve in the Parish—it is merely waiting to be *allowed* to do so. It was nce said of Christianity that it had not been tried and found wanting—t had been found difficult and not tried. We are in danger of reaching he same situation with regard to the Prayer Book. It is not perfect—or will it be perfect when all the liturgiologists and all the anti-uarians, when all the modernists and all the conservatives, when all ne laymen and all the parsons—the bishops, priests and deacons—ven the deacons—have done their best and their worst, and have nrown into the sieve all their preferences and all their objections and ll their suggestions. The only perfect book is the Bible ; and to hear ome people talk you would think they cherish a sneaking suspicion nat they could have made a better job of that than the Holy Spirit id ! The Prayer Book of 1662 is not perfect ; and if I throw in a iggestion here and there which might be regarded as of some assistance recovering uniformity in the use of our standard book of public orship, which every one could happily follow without these irritating eviations, some trifling, some not so trifling, it does not alter the osition which I propose to take up : namely, that in the main (pardon y deliberate avoidance of our modern speechmakers' maid-of-all-work by and large "—what a calamity if it ever found its way into a

" Prayer Book in Modern Speech " !), 1662 will pass with honour any examination in the light of modern needs. If *then* I must wait i agonizing anticipation of the storm which will burst around my inno cent head in the discussion which follows, and of the kind but devastat ing correction which will be meted out to me in papers by the tw College Principals which come after, it will only serve to take me bac to the night thirty years ago, when I was the only one of a " gang o hooligans ", as we were dubbed, taking part in a college rag who wa not quite quick enough to get away when Dr. Gilbert arrived on th scene.

What chance do we give our 1662 Prayer Book to meet the needs o our people ? What chance do they have of even getting familiar wit it ? We begin our services of Morning and Evening Prayer wit sentences other than the eleven prescribed, frequently to the disturb ance of the balance of the penitential introduction ; and we follow thi with an exhortation composed only of a head and a tail with all th body missing—if we do not use an entirely different compilation. Th Absolution will remain intact, in case we can snatch a crumb of priestl satisfaction out of it, which will be enhanced if a deacon has to giv way at this point to his superior ; for, although he may conduct th service, read the Scripture, baptize the infants, publish the banns instruct the youth in the Catechism, and even preach, if he be ad mitted thereto by the bishop, he must on no account use this form i declaring God's pardon of penitent sinners. Better no absolution tha one with such an obvious defect. So we proceed to the Venite—bu only seven verses lest we be reminded of the wrath and judgment of sin-hating God. The Psalms are too many to be sung in their monthl course ; and in any case they contain inspired imprecations unfit to b uttered by lips by which worse are only muttered against those awfu people sitting in the pew over there. So we ring the changes on a fe select gems of wonder, love and praise—or substitute a hymn instea (or did I hear of one brother introducing choruses at this point ? We are back where we were in 1549 when, in Cranmer's words : " Not withstanding that the ancient fathers have divided the psalms int seven portions, whereof every one was called a nocturn : now of lat time a few of them hath been daily said, and the rest utterly omitted. Lessons and Canticles will be included as set, except at our guest o people's services, when they will be cut to half. The Creed will b said, of course, for without it we should not have that little bit of ritu of turning east, which is little enough left to us, seeing that the C.P.-A. is so rigid over the north-side rubric of the Prayer Book (why will som evangelicals talk about north end ?) though, for some, there are wa of getting over even that rule. The Lord's Prayer need not be re peated, for we have already exhausted its meaning at its first recitatio Versicles and responses will be followed by the collect *for* rather tha *of* the particular day. After the choir or congregational anthem the may be a little walk into the centre aisle with Acts of Devotion Chain of Prayer across the Ages, or any other collection of praye which may display our inventiveness or archæological research prayers dug up from anywhere except the Prayer Book. Bisho Stephen Neill wrote a few years ago of " the practice, now ve

general, of inserting after the Third Collect any kind of intercessions from any source, authorized or unauthorized, at the discretion or indiscretion of the parson. It is clear that we have come very near to the " Protestant ideal, where the parson is his own pope, and " (note this phrase very carefully) " his only concern is with the immediate needs and interests of his own flock ". We may perhaps permit St. Chrysostom to open his golden mouth towards the end, and with an interesting variation of emphasis and punctuation, whilst to some God gives grace, at-this-time-with-one-accord-to-make-our-common-supplications, to others He will give-grace-at-this-time, with one accord to make the supplications ; and to others again, He gives-grace-at-this-time-with-one-accord ; happy the man whose breathing exercises allow him to dispense with all commas and pauses for breath, and so to leave his congregation to puzzle it all out each according to his ability. Our prayers will be rounded off with the Grace, in the saying of which we shall need the help of the whole congregation—but even here we shall have to amend the title of the Third Person of the Trinity, lest our ignorant people confuse Him with the apparition in the haunted house they were scared by in the play on the television last night ! The story is told of the little girl who asked her mother : " Mummy, what is the Holy Ghost ? " And when mummy, somewhat perplexed as to how to expound so vast a subject to so small a child replied, " Oh, you'll understand better when you're a little older," she was startled at the rejoinder : " I see, I *thought* it was something not quite nice."

The service is now technically over, but we have decided that it is more appropriate to publish the banns after than during the service ; in the course of which publication, having affirmed that these (whatever ' these " may be) are for the first, second, or third time of asking, we issue the challenge to any who may know *just cause* or impediment why these persons, *respectively* or *severally* (lest, as someone has remarked, it should be thought that they are to be all tied up in one big bunch in an abode of love) should not be joined together. We can then enjoy ourselves with the notices, and our people can enjoy themselves in their own way during the sermon ; and the whole service reaches its closing stages to the accompaniment of jingling coins, inaccurately described as " the offertory ", to be rounded off with a ' Blessing " which is more a hotchpotch of exhortations than a blessing, though mainly from the Bible.

So we could go on. E. J. G. Rogers wrote in *The Churchman*, January, 1946 : " It is impossible to ignore the fact that in many parishes experiments are being made in public worship, in many churches changes and modifications are being introduced into the services. We are lapsing into congregationalism. It is the understood thing to-day that the Prayer Book order will not be adhered to. A licensed reader of my own, going to take a service at short notice for a clergyman who had been taken ill, was greeted by the churchwarden on arrival with the query : " What are we going to leave out to-day ? " and was much cast down when the reader replied : " We're not leaving anything out "—which, if not strictly accurate, conveyed his intentions fairly clearly. Of course, the craze for shortening everything is not a new thing. Dickens, in *Oliver Twist*, parodies " the

reverend gentleman who read as much of the burial office as could b compressed into four minutes ". Some of us are getting so accustome to the recognized departures and abbreviations that we are all-ur conscious of them. I listened to an earnest plea from an evangelica speaker at a Conference, that we should be loyal to the 1662 Praye Book and be faithful in our adherence to it. Within minutes he wa conducting a service of Holy Communion in which he used the sum mary of the commandments instead of the decalogue, although ther could hardly be a plainer instruction than is contained in the words " Then shall the Priest, turning to the people, rehearse distinctly all th TEN COMMANDMENTS. . . ." There are congregations who never hea the Ten Commandments, who never hear a sermon at the early servic of Holy Communion, who never witness a Baptism during Morning o Evening Prayer—who never even hear the terms " Morning Prayer " " Evening Prayer," " The Lord's Supper," who never recite th Quicunque vult, never have the Litany, never hear the Prayer Boo prayers after the Third Collect, and who have to have every wor which might be found a little difficult translated to suit their lo intelligence or to save them the trouble of using their brains to thin

The Preface to the Revision of 1662 gives us a very useful outline o the motives which lay behind the changes made. Against the back ground of the avoidance of extremes, whilst paying due regard t changing circumstances, the general aim is given of :

Preserving Peace ;
Procuring Piety ;
Putting an end to Protest ;

and we may summarize the alterations as having to do with :

The Direction of Worship ;
The Modernization of Language ;
The Adoption of the A.V. ;
The Addition of Prayers and Thanksgivings ;
The Provision of a service of Adult Baptism.

All this left our Prayer Book virtually that of 1552 ; and thre hundred years later we might well follow the principles laid down i the Preface of 1662. But I regard it as no part of my duty to-day t embark upon detailed proposals for Prayer Book Revision. My tas I take to be the examination of the Prayer Book we already posses and the judgment as to how far it really meets our needs to-day. must say here, however, that I find particularly interesting th Lambeth proposal for a revised service of adult baptism, in which a listed twelve elements which in the opinion of the committee ought t find liturgical expression in such a service. With a little reserve i the matter of No. 5 I should expect these proposals to receive th enthusiastic approval of all evangelicals, and they could lead to a enrichment of our service of adult baptism in the light of our situatio to-day.

" 1662 Examined in the Light of Modern Needs." What are the modern needs, and does our Prayer Book meet them, or does it not

I suppose that, fundamentally, modern needs are ancient needs to

Basically, men's needs have always been the same everywhere. They are :

1. The Need of Spiritual Life ;
2. The Need of Scriptural Worship ;
3. The Need of Intelligible Forms ;
4. The Need of Practical Regulation (Rubrics) ;
5. The Need of a Universal Outlook;
6. The Need of a Personal Response ;

And all geared into this mid-twentieth century streamlined, labour-saving, strike-ridden, T.V. saturated, jet-propelled, sputnik-encircled, moon-aspiring, nuclear-war threatened, self-centred world in which we live, to bring us face to face with perhaps the greatest need of all—to *know* and to *fear* and to *love GOD*.

As I say, I must leave to liturgiolists the finer points of the concrete proposals of how, if 1662 has failed to satisfy the examiner, all this can be secured in the compass of a Prayer Book which is to combine the wealth of the past with the well-being of the present. I see that the Lambeth Conference commends Cranmer's aim to lift worship in England out of the liturgical decadence of the late Medieval Church in western Christendom, and to recover as much as possible of the character of the worship of what he called the Primitive Church. As he had not at his disposal all the material we now possess, it is suggested that we may now add or replace certain elements in order to make our Prayer Book services truer to the ideal towards which he is said to have been feeling his way. It all sounds very nice till we remember that Cranmer makes it clear that he was no less aware than we are that error is primitive as well as truth ; and if he speaks strongly against " innovations and newfangleness " he also points out that it is where the old may be well used that they cannot reasonably be reproved only for their age. And when we read a little further on in the Report that in the Eucharist :

> " we offer our praise and thanksgiving for Christ's sacrifice for us, and so present it again, and ourselves in Him, before the Father,"

we may be excused if we feel we are breathing a different atmosphere from that of Cranmer in 1552, and that, far from feeling his way towards this conception, he was deliberately making his way in the opposite direction.

Let us look in a little more detail at these modern ancient needs which we have listed, and examine 1662 in the light of them.

1. *The Need of Spiritual Life*

The greatest need of man, now as ever, is to be born again. Not only do dead men tell no tales ; they also offer no worship. Perhaps one of our mistakes to-day is the attempt to accommodate the worship of God's people to those who are not alive in Christ. By all means let us have evangelistic services. Evangelism is the fashion to-day ; some of us who are still desperately clinging to the description of " younger men ", remember when it was not so. But evangelism must

be something entirely other than the worship of Christ's Church. Many of us—myself included—have used, and do still use, especially the occasional offices, as means of evangelism. But we do so largely by virtually denying their forthright declarations of faith to those who use them so casually. And so we begin to doubt their application to anybody, and to think that their language should be modified a little to suit the condition of the godless majority. It is arguable that an evangelistic or mission form should be added to the Prayer Book; it is not arguable that this should be a substitute for the worship of the Church. Are we to abandon, as Canon Bezzant proposes in yesterday's *Times*, the principles, not only of the New Testament, but of the whole Bible, upon which our service of Infant Baptism, for example, is built, and confess that the Baptist position has been right all along, simply because we have run into difficulties with the non-churchgoers who are feeling after something better for their children which they dimly perceive that the Church has to offer? Or do we need an "Evangelistic Baptism Office", a "Gospel Burial Office", a "Mission Marriage Service", a "Churching with a Challenge"? If some rubrical direction could be added in the case of Baptism and Matrimony at any rate, requiring normally a course of preparation of the parents of the infant and of the parties to the marriage, as is universally recognized as a necessity for Confirmation, would not this go further to meeting the need than either having dual offices for insiders and outsiders or, even worse, robbing Christian people of their rightful heritage in a service book which lifts them to the highest level of faith, for the sake of those who misunderstand and misuse them? Some of our Free Church brethren use our forms without really comprehending their meaning. I have heard more than one keen evangelical Free-Church minister remark that he always tones down the words of committal in the burial office, "... in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ," in the case of those of whose salvation he has not been at all certain; and I have taken the liberty of pointing out that the resurrection to eternal life is a sure and certain hope whomsoever we may be burying, and that it is this objective truth to which we bear witness at every burial. Is there nothing in the Prayer Book, then, which will meet the need of lost sinners? Does our Prayer Book take it for granted that every worshipper is a true believer? Well, if it does, it still contains plenty of saving truth in its formularies to stab to the very heart of the unsaved, guilty sinner. Think of the Comfortable Words in the Holy Communion Office, and of the closing prayer in the Burial Office; in Morning and Evening Prayer it is stated that "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel". The battle of the Reformation raged around the sufficiency of the atonement wrought out on Calvary's cross and man's justification by faith alone in the Saviour Who died there for him and rose again. And the clear and precise language of Article XXXI concerning the sufficiency of the offering of Christ once made as that perfect redemption, propitiation and satisfaction for all the sins of the whole world, is reflected and applied in many places in the Prayer Book services, and presupposed and understood in others. It crops up in

unexpected places, such as in the General Thanksgiving : " But above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ. . . ." The Te Deum : " Help Thy servants whom Thou hast redeemed with Thy precious blood ". The Litany ; the Ember Collect : " Our heavenly Father, Who hast purchased to Thyself an universal church by the precious blood of Thy dear Son ; and of course it is constant in the Holy Communion service. The Prayer Book is not an evangelistic handbook, but the evangel is there ; and the spiritual tone of its worship is, in itself, enough to convict any unsaved sinner of his alien state, and to lead him to cry : " What must I do to be saved ? "

So we come naturally to question two.

2. The Need of Scriptural Worship

A lifelong Free Churchman said to me after attending our Prayer Book services for some time : " I defy anyone to produce a service with more of the Bible in it than the Morning and Evening Prayer of the Church of England." I could not have agreed more ! All our services are models of Bible-inspired forms. Wherever you look the Scriptures are there in both word and content. " The Scripture moveth us " stands at the very beginning of the book as the keynote to all that comes thereafter. We are so familiar with it that we hardly realize it. On the two Sundays last past I have timed by means of a remote-control on a tape recorder the proportion of Scripture in our ordinary Prayer Book services. The Order for Morning Prayer from the opening sentence to the Grace took exactly forty minutes, out of which the very words of Scripture occupied a shade under twenty minutes. Evening Prayer lasted thirty-three minutes, and included nineteen minutes of Scripture. The Order for the Administration of the Lord's Supper I read through slowly on my own, without the presence of communicants in twenty-four-and-a-quarter minutes (including the Long Exhortation) and my tape recorded eight minutes of direct quotation of Scripture. It was only recently that I noticed for the first time how that, in the Burial Office, the whole of that portion which is provided to be taken in the church is Scripture and nothing else ! If, in these modern days of many voices, there is a need for approaching God in the very words of Holy Writ, the 1662 Prayer Book must surely be awarded full marks for its answer to question two. And this Scriptural worship of which we speak is not confined to the exact words of Scripture : the Bible standpoint permeates the whole, whilst there are few situations to-day in which the Prayer Book has no word from God. If its language here and there is a little old fashioned (and we shall speak of this in a moment) its ideas are very modern. The Ten Commandments, for example, leave us with no illusions about God's standard for His people, and the Marriage Service does some very plain speaking which was never more needed than it is to-day. Cranmer could hardly be blamed for not having included air travel in the Litany ; and there are those who hold the opinion that the petition against the Bishop of Rome and all his detestable enormities, dropped in 1559, was never more relevant than at the end of a period of barely more than one hundred years which has seen the

addition of three more " detestable enormities " to his creed. They think there is nothing unscriptural about condemning Christ-dishonouring error. Amongst such additions to the services contained in the 1662 Book as should extend its application to modern situations we might well have a form of reception of Roman Catholics into the Church of England, as well as services of institution and induction, of licensing of lay men and women for fulltime work in parishes, of licensing of readers, a commissioning for evangelistic missions, etc. What we are anxious about is that these additional offices shall maintain the Scriptural standard of the 1662 Prayer Book.

3. *The Need for Intelligible Forms*

If we appear to spend more time on this question than on others of apparently greater significance, it is partly because it is at this point that all kinds of private revisions have been made, and partly from the recognition of the fact that, however wonderful a service book may be in itself, its value is going to be gravely diminished if the worshipper cannot comprehend its meaning. The issue of the Book of Common Prayer was based on the assumption that Christian people would find in worship their highest spiritual activity and that they should, therefore, be able to understand what was going on and to take part in it. One of the aims of alterations in 1662 is stated as follows :

> " for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful significance or otherwise liable to misconstruction ".

But do not let us make more of this need to-day than the facts warrant. To liken 1662 with its few archaisms to the use of Latin in public worship, as some have done, is hyperbole bordering on hysteria. It may take more trouble, but it may also prove more profitable, to teach our people the meaning of unusual expressions, rather than engage in an inter-church competition in the race for clever synonyms. I must quote again from Bishop Stephen Neill :

" A fixed liturgy, from its very nature, should be the expression of a wide range of not very simple theological ideas, and it will always tend to be exalted, noble, and therefore unusual in expression. Liturgical language may be understood of the people, but it is very unlikely that it will itself be the common people's speech ; but when the liturgy is in the vernacular, the common man cannot be set free from the effort to understand it and to pray according to it. This makes upon him very heavy demands ; and, when we remember what the level of education and intelligence is likely to have been in the sixteenth century, we cannot but be astonished by what Cranmer believed to be within the capacity of simple people, illumined by the Word and the Spirit of the Lord. It is clear that he never imagined himself to be creating a book of worship for the elite ; his ideal was that of Erasmus that the ploughman and the weaver at their work should sing the songs of Zion and the traveller beguile with them the tedium of his journey ; he did not hesitate to take the ideal as being also the possible."

But in these days of the advance of education we have taken up the position that every parson must become a self-appointed interpreter of words and phrases which we think might possibly be misunderstood, with the consequence that we have made confusion worse confounded. We are in danger of becoming a Church of idiosyncratics, and our congregations are becoming the victims of all sorts of local oddities. Every parson is doing that which is attractive to his own desires. And where are we going to stop in all this? For the verbal alterations could soon become legion; and when made might well not eliminate all the ambiguities. Thus it must be "bishops and clergy"; but some are insistent that it be "bishops and other clergy"; in either case we must not let anyone think the vicar too modest to pray for himself, or too proud to think he needs prayer! "Impartially" must replace "indifferently"—as though anyone could seriously think that we are praying for a "couldn't-care-less" attitude in the administration of justice. Are the common people so stupid? Where is it all going to end? We shall have to do something about the Catholic Church, the descent into hell, and "world without end"; sporadic protests have already been made about the phrase, "Lead us not into temptation"; and there are those who must pray, "Our Father *Who* art in heaven," "Thy will be done *on* earth," "As we forgive *those who* trespass against us". I have heard instead of "Dearly beloved brethren" both "Dearly beloved", and just "Beloved"; I have yet to hear plain "Brethren"; but "Comrades" might be an idea! I have heard "saying after me" altered to "saying *with* me". We must not be so vulgar as to speak in the vulgar tongue, neither must we be lively any more; whilst fully-filled will sound so much better than fulfilled. Did not somebody once think that the quick and the dead had something to do with the two classes of pedestrians crossing the road? But it was a fellow-student of my own to whom the Greek Testament study of Mark ii. 3 brought the flash of truth he had never known before (wild horses will not drag his name from me—and I am pretty sure many of you would recognize it!): "Oh sir," he exclaimed, "I always thought 'borne of four' meant that he was one of quadruplets—and I have given a talk on those lines." One of my Sunday school teachers in Manchester was so surprised that the two or three firkins which the six waterpots of stone contained were not little things like cucumbers. My printer made what he thought was a correction of an obvious typing error in my copy and sent me back the heading of a paragraph in my parish magazine: "Far from the maddening crowd . . . !"

How many of our hymns contain words or phrases not understanded of the people who sing them. A member of my choir asked at a recent practice what a guerdon was, and another immediately said, "I've never understood that myself." "O grant the consummation of this our song above"—they call it consume-ation and really think it is something to do with consuming joy. "The sun that bids us rest is waking" was suggested by one man to be a poetic reference to the moon. How shall we amend "Anoint and cheer our soiled face"? I was astonished one day to find that a line we have often smiled over, "Traced upon our dial by the Sun of love," had literally been under-

stood by some of my people as referring to their faces. Which remind me that that very hymn is sometimes misquoted even by clergy a " Like a river-glorious, is God's perfect peace ". My sister was presen at a cathedral service in West Africa and noticed that many European in the congregation found no difficulty in singing word for word th misprinted lines :

> " O may Thy soldiers, faithful, true and bold,
> Fight as the saints who nobody fought of old " ;

though what they thought it meant remains a mystery. Well migh we envy the simple faith and spiritual understanding of the class o African children whom this same sister heard being instructed in—o all things—the Athanasian Creed, by a student on School Practice, a follows :

Student : Now the Father is incomprehensible, the Son incompre hensible : and the Holy Ghost incomprehensible ; And yet ther are not three incomprehensibles, but one incomprehensible. D you understand ?

Class (with one voice) : *Yes.*

Are we much better than they ? Do our people really stop an think of the meaning of the rich and beautiful forms they use ever time they come to church ? Is it unreasonable to ask and expec them to take a little trouble to find out what it is all about ? The love to parade their knowledge of the technical terms of other subject Take medicine, for instance. People talk quite naturally to-day abou a fractured femur, carcinoma, schizophrenia, disseminated sclerosis coronary thrombosis, pheno-barbitone, sulphonamides, streptomycin rehabilitation, because they're interested enough in the subject t enjoy learning the language. And it is no argument against thi position that there will always be those who will fail to grasp the exac significance of the terms they delight to use, as when a man describe his infirmity to me as a " cardiac heart " ; or a dear old woman i my Tooting congregation (she is now in heaven so she won't be offend ed) who told me that her husband had had an attack of " serrybl emeridge—in 'is 'ead " !

I am not opposing verbal changes. If they are going to be reall helpful to intelligent worship, let us have them by all means, bu officially, and uniformly and, relatively speaking, finally. And the let us all renounce the private emendations of which some of us see so fond and so proud. And the very greatest care needs to be take in this matter. We might well destroy that which is beloved an familiar, and still not gain all that freedom from ambiguity, all tha clarity of expression, all that simplicity of presentation, which woul be its only justification. Having observed how some attempts t bring the Bible language up to date have stripped it of its beauty, i charm and its familiarity, I tremble to think of the havoc which som well-meaning precisionists could wreak upon our lovely Prayer Boo

I have just read that Jesus said to the impotent man at Bethesda " Rise, take up your pallet and walk " (R.S.V.). My son, age eighteen, with a fine disregard for spelling, remarked that it sounde as though the man had dropped his false teeth.

I round off this section with the observation that I must maintain :

a) that with a little care and trouble 1662 would be found entirely intelligible ; and

b) that we shall find it extremely difficult to choose a vocabulary which will not before very long need further revision.

. The Need of Practical Guidance and Regulation in Worship

The number and hardness of the rules called the Pie of which Cranmer omplained, so that to turn the book only was so hard and intricate a natter, that many times there was more business to find out what hould be read than to read it when it was found out, made inevitable . careful and simple system of instruction in the Prayer Book to both ninister and people in relation to the ordering of their public worship. The rubrics (which I suppose we must no longer call by this archaic ame—how did our forefathers, Latin scholars as they were, ever bring hemselves to speak of a Black Rubric ?) can doubtless do with some evision and simplification ; and a few preliminary rules might be elpful on such matters as the addition to services of hymns, sermons, fferings, notices and the like ; what abbreviations to services may be ermitted, when and why—if, for example, ante-Communion may on ccasion be taken into Morning and Evening Prayer, and how to deal vith situations such as those in the Forces and in hospitals, when only . very short time is available. I suppose somebody some time will ave to do something about the Ornaments Rubric, and it might not e all loss if we cleared up the question about the Daily Service. A eal attempt is being made now to regularize and universalize the essons we read ; and since all semblance of the monthly course of Psalms is fast disappearing, a yearly course might be devised in which t is ensured that every Psalm will be used at least once in the year. Some provision might be made, too, for periods of silent prayer during ervices. I have sometimes wondered if it would not be a good idea, ince the rubrics cannot be printed in red, to print in bolder type, specially those which should guide the people in finding their way bout the Prayer Book. As they are they look as though they are not vorth bothering about.

. The Need of the Universal Outlook

It is there all right, though it may not lie on the surface quite as nuch as we would like. We have a prayer for all conditions of men : that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations ". This should be used whenever ne Litany is not appointed to be said, and you could hardly have a nore Catholic orison than the latter. A number of our canticles sound ne missionary note. One of the duties of the clergy, according to the rdinal, is " to seek for Christ's sheep that are dispersed abroad, and or His children who are in the midst of this naughty world, that they ay be saved through Christ for ever ". The Good Friday Collect nd the Whitsun Proper Preface and the Collect of the Third Sunday Advent have all a missionary outlook, and this is not absent from e General Thanksgiving. All the same, we would welcome one or vo specifically missionary prayers for the harvest field at home and

abroad. There are few of us who would not be happy at the additio to our 1662 Book of a collection of prayers for special occasions an subjects, as for Harvest Thanksgiving and other festival days, for th work amongst children, youth, men, women, the sick and aged hospitals and their staffs, for industry, for social, industrial and inte national relationships; and some prayers suited to use in famil gatherings in the home, as in the American and Canadian revision But their literary and devotional standard must not fall below that our present prayers. Gordon Rupp quotes T. S. Eliot's words tha " Great prose can only be written by people with great convictions " and adds, " It is even more true of great prayers." Neither must th be used as an opportunity to re-introduce unreformed elements. An further, it should then be agreed that unauthorized compositions ar no longer to be considered necessary or permissible as part of th Prayer Book service.

Perhaps I may here remark that I am very jealous for the retentio of a separate prayer for the reigning sovereign as distinct from othe members of the Royal Family. Our Queen bears a personal burde which, if different from that of Elizabeth I or Charles II, is no les exacting; and the very least we can do, it seems to me, is to lead ou people constantly to uphold her individually and personally, in th beautiful and untelescoped form in Morning and Evening Prayer, a well as in those other services in which such petitions occur.

In speaking of the universal outlook, I cannot avoid a word abou our relations with other Christians of communions in which episcopac does not obtain. " Intercommunion " is a word which has change its meaning in our time; but I mean by it that joyful experience gathering with the Lord's people of other denominations around H Table. What a thrill it would have been if the bishops at Lambet in their findings on the subject of the Holy Communion or in the repo on Church Unity, had dispelled some of the anxieties raised by th misapplication of the Confirmation Rubric in the proposed Canon XX What is to be said of a " family of churches " in which children of th other members of the family are seldom to be allowed to come supper with us (and then only if the Ordinary gives a quite extr ordinary approval); whilst our children are never to be allowed to to supper with them—unless it be on some quite exceptional basis which we must regretfully point out that it is not a real supper at a but only a snack? We have restricted rather than enlarged the visio of our 1662 Book, and then blamed its narrowness on other ground Is there a way through this vexed question in a revived form of Agap i.e. of communion following a common meal in an unconsecrate building, in which all Christians and members of their families, to could share?

6. *The Need of Personal Response*

John Taylor wrote in *The Churchman*, June '49:

> The English Prayer Book has always been the layman's han book rather than the priests' manual; and, following the lead Cranmer, the Church still expects that all its members will be ab to share in one liturgical action. Even in the worst days of t

eighteenth century the majority of Anglican worshippers followed the services closely in their books and, in fulfilling the people's part, were able to share the common prayers of the Church.

All of us who have had any parochial experience must often have been cheered in visiting the sick and aged, who have known and loved and remembered and been able to quote by heart the Prayer Book services, its collects, and passages from its Epistles and Gospels. We have witnessed the evident joy and comfort which they continue to derive from them, though cut off from public worship. They have told us how they have followed the services in their own rooms whilst we have been in church; they have joined in when we have read to them, when their sight has been too dim for reading.

There is so much for those who are present in church to take part in with audible response. We have only to think of the constant demand made on the congregation in Morning and Evening Prayer, the Litany, the Service of Holy Communion, to recognize how adequately the need of personal response is being met in the services themselves.

It is not only while people are in church, however, that their personal response needs to be made. How far does our Prayer Book call forth the inward response of the hearts of our worshippers in such wise as to affect their workaday lives amongst their fellows during the week? Again and again the people are reminded, in exhortations said by the clergy and in prayers uttered by themselves of the obligation to bear witness without to the blessing they seek and profess to receive within. One of our greatest needs is to give the lie to the world's jibe that the people who do not go to church live better lives than those who do. With the inevitable exceptions, that simply is not true; and no church does more to drive home the Keswick message of Scriptural holiness or, if you prefer it, the ethical implications of the Christian profession, than does the Church of England in its regular forms.

M. and E.P.: And grant O most merciful Father, for his sake, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name.

Abs.: That the rest of our life may be pure and holy.

Litany: To endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word. We beseech thee . . . and evermore serve thee in holiness and pureness of living.

General Thanksgiving: That we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days.

Invitation: Ye that . . . intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, Draw near with faith.

The call to holy living is there wherever you look—in the services Baptism, Confirmation, Marriage, Burial, Churching of Women, the Commination, the Catechism, the Collects. What did we pray st Sunday?

Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ.

The words might have been written to-day ! Full marks for 1662 c question number six !

7. *The Need to Know and to Reverence and to Love GOD*

There is a very lighthearted approach to spiritual things abroad t day. I am not opposed to youth rallies, to catchy choruses, to jol houseparties, to humorous asides. I have smiled at times during quaint prayer by a simple believer, and been happy and uplifte thereby. But there is a danger in this modern world of wanting make our appeal popular, of trying to attract folks on their own leve of using carnal weapons as a substitute for those of the Spirit whic alone are mighty through God to the pulling down of stronghold Almost all of us in our less reflective moments are in danger of thinkin or of giving the impression that we think, that the object of worship to give people a comfortable feeling inside, rather than to bring the face to face with the *God* Who is the *holy God,* His name a *holy nam* His love a *holy love.* To this subtle and widespread temptation ou dear old Prayer Book comes as a most precious and valuable correctiv Look where you will, you are brought face to face with the holy Go before Whom you are called to bow in penitence, in humility, in reverer praise, in deep thanksgiving, in utter dependence, in simple faith, complete obedience, in full surrender. All other needs, ancient an modern, pale into insignificance beside this one ; and it is just he that our incomparable Book of Common Prayer rises supremo sovereign, superlative. Writ large in letters of fire over all its pag are the solemn words of the prophet Habakkuk :

The Lord is in His holy temple :
Let all the earth keep silence before Him.

Prayer Book Revision

SCRIPTURAL PRINCIPLES IN OUR PRAYER BOOK OF LITURGICAL WORSHIP

By The Rev. Hugh Jordan, M.A., B.D.
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Introduction

Mr. Chairman, my Lord Bishop, and members of the Conference :

1. Going in to bat as last man places me under certain disadvantages especially after some of the fine scoring earlier on. The temptation is to huddle over the wicket in the defensive manner commonly attributed to Evangelicals—either that, or—to hit out wildly and merrily in hopes of getting a few quick runs before everybody goes home. I am going to assume that there is going to be another innings, or even another match on this wicket, and so, if I may, I'm going to try and play steadily the ball, rather than play to the gallery !

2. As the title of this paper is not an examination question, and has been loosely worded, deliberately, I think, for the weak candidate, I am going to take some liberty with it. I'm going to stick pretty much to the Bible, and to the Old Testament in particular, and leave this intelligent and critical audience to draw their own conclusions and make their own application to our Prayer Book of liturgical worship.

3. Whatever contortions, confusions, ambiguities or obscurities into which I may lead you—the case before us is this. It is to the Bible we must turn for the Truth of God, which initiates the spirit of true worship and which determines its forms. The Old Testament was the Bible of the Infant Church, its place in the synagogue was authoritative, and the Sacrament of the Lord's Supper against the background of the Passover was in the content of this Jewish Bible worship.

Now for these scriptural principles :

I

The first and most obvious guiding principle to establish is this :

(a) The object of worship for form of worship depends upon the nature of the deity.

Rev. Alan Walker, Riverside Church, New York, in a sermon in a March number of *Christianity To-day*, describes a chapel for meditation at U.N.O. Headquarters. It is a room lined with curtains—table, chairs, and a bowl of flowers. In it are no Bible and no Cross. He raises the question, Is religion of itself sufficient ? Are vague ideas about a Supreme Being, and an occasional desire to pray or meditate, enough ? We would add, Is scientific knowledge, ourselves, and some emblems of nature all that we require for worship ? Surely we must know something about the nature of the deity to whom we address ourselves. Who, or what sort of a God, should we worship ?

This is not just a theoretical question—belonging entirely to a study of theology. It is a practical question. It is a basic question for worship.

It has bedevilled the worship of millions. In ancient times th polytheist hardly knew how many gods to worship, and how much t allocate to each. The primitive animist and the pure Buddhist mus have his difficulties in expressing worship to a god or gods which canno be defined. Modern man, as Dean Matthews points out—*God i Christian Thought and Experience*—faces a similar problem (p. 26) " A purely Immanent Deity turns out in the last resort to be indis tinguishable from ourselves, and hence, to be no possible object o adoration and aspiration, whilst conversely a purely Transcenden Deity is one with whom communion would be impossible. Eithe conception must deprive worship of its justification and prayer of it reality. A philosophy which will justify the religious attitude mus maintain that God is Immanent and that He is Transcendent."

" In Judah is God known, His name is great in Israel " (Ps. lxxvi. 1 It is therefore to the Bible, Old Testament and New, that we turn fo a right conception of the God we worship. There we find the record o how a Transcendent God disclosed Himself at sundry times and diver manners, and finally in His Son, Jesus Christ.

Much has been made of the viewpoint that Israel's religion ha affinity with that of the Canaanite Asthaarthe fertility goddess, an with the local Baals worshipped at so many sacred shrines. Noth, i his *History of Israel*, is at pains to show that the distinctiveness o Yahweh worship lay in its origin at Sinai (126), its contempt in princip for sacred prostitution (143) and its unifying force in creating of a loos confederacy of tribes a people who survived all their contemporarie " The faith of the Old Testament," says Rowley, *Faith of Isra* (p. 48), " is not like that of other peoples who took the existence o some god or gods for granted—it is based on the belief that God playe a part in Israel's history and had chosen her for Himself and ha declared His will to her (p. 48). To Israel God was personal, and H personality was expressed in will—He was active in History and not mere spectator (p. 57)."

Ps. lxxviii. " Marvellous things did He in the sight of their father in the land of Egypt and in the field of Zoan He clave the sea, an caused them to pass through, and He made the waters to stand as a heap."

" *N.B.* This deliverance was first promised, before it was achieve and then interpreted by the man who had been vindicated in th deliverance " (p. 57, Rowley).

Scripture reference is :

Ps. cv. 8, 11, 12. " He hath remembered His covenant for eve the word which He commanded to a thousand generations, saying, un thee will I give the land of Canaan, the lot of your inheritance, wh they were but a few men in number, yea, very few, and sojourners it. . . ."

(b) He is Personal.

But God is not only the Lord of battles and the Sovereign dispos of kings and nations, He is the Lord of Creation. With the occupati of the land went, in many instances, the absorption of the local Baa who gave fertility to the crops. Amos, Hosea and their successo

see clearly that it is Yahweh who brought his daughters Israel and Judah, out of Egypt, who gave them corn and wine and oil (Hosea ii). (Robinson, *Religious Ideas*, p. 58.)

(c) He is Providence.

" Now this god is ethically true and just, quite unlike fickle deities and faithless men, as Hahn points out " (*Old Testament and Modern Research*, p. 105). " Moses' God showed a profound concern for ethical behaviour on the part of His worshippers. It was this ethical element in the religion of Moses which gave Israel's religion its basic character." The God of Moses' religion was not only a powerful ruler, but at the same time lawgiver and judge—Kittel. Because of this, Amos could claim that religious privilege meant religious responsibility, not partiality. " You only have I known of all the families of earth, therefore I will visit upon you all your iniquities. This characteristic is אמת—truth, undeviating rectitude on which men may rely, but also a God whose righteous will must be obeyed. Here worship and ethics are married, a fact which has escaped notice in some forms of Christianity.

Again God is so great that " before Him the nations are as a drop in the bucket " (Isa. xl. 15). Yet He is a God of tender mercy, חכר. Thus did God reveal Himself to Moses (Ex. xxxiv. 6), " and the Lord passed by before him and proclaimed, ' The Lord, a god full of compassion and gracious, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ' " (old strata).

Here then is sovereign transcendence and immanent nearness in God, seen combined together by one who wrote in God's name, " To whom then will ye liken Me, or shall I be equal saith the Holy One " (Isa. xl. 25), and wrote also, " When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, For I am Yahweh thy God, the Holy One of Israel, thy Saviour " (Is. xliii. 2) (Snaith, *Distinctive Ideas*, p. 80); Ps. xlix or Ps. cxlvii, " He healeth the broken in heart, He telleth the number of the stars."

(d) He is a Father.

Now the important thing to remember is that that belief in one almighty, true and righteous God did not arrive by way of the cultures of Mesopotamia or Egypt, whose trend towards a universal deity never resulted in the absorption of the other gods (Hahn, p. 99). It came through Israel and was in no sense the reflection of the prestige of the nation in the prestige of its God.

For the prophet who most specifically formulates a monotheistic faith was the spokesman of a people in exile; so writes Rowley, and adds, " Her monotheism is not the expression of national pride—it is the gift of revelation, begun in Moses, continued in the prophets, whereby God was making Himself known, first to the people of His choice, and then through them to all His creatures " (Rowley, *Faith of Israel*, p. 73).

The larger doctrine of the Trinity is again by way of revelation registered in human experience. No one sought it or thought it out

in the first instance. " In the beginning was the Word—and the Wor
became flesh and dwelt among us, and we beheld His glory, the glory a
of the only begotten of the Father, full of grace and truth." Before H
faced the Cross and passed through the Valley of the Shadow of Deatl
Jesus promised His disciples another Comforter—the Spirit of Trut
which proceedeth from the Father—He abideth with you and shall b
in you.

So then, at the heart of this universe is a God, so great, so mysteriou
that even His handiwork in creation is " so immense and so full
mystery that if it were not for His revelation of Himself, we would b
as the heathen, worshipping but distorted shadows of the Eterna
This God is a social unit, Father, Son and Holy Spirit, Three Person
a God so high and holy, before whom we cry with Isaiah, " Woe is m
for I am unclean," yet One God—a contradiction in terms of mer
words, but the acme and pattern for all love and devotion, and for righ
relationships, and so that we add to the Psalms of Israel's God, " Glor
be to the Father and to the Son, etc."

II

Need of the Worshipper—Nature of Man

We live in days when worship of God is on a par with Sunda
hobbies of fishing or playing billiards. The assumption is that ma
has no need to worship, except on the level of a recreation. The fa
is that man always has, and always will worship and devote himself
somebody or something greater than himself, and which complemen
his own creatureliness. Hence he turns, if not to religion, then
superstition or materialism. He seeks some security and some e
pression for his inherent tendency to worship, either in gloating ov
an abundance of creaturely things like himself, and or imbibing son
occult rubbish from a Sunday newspaper.

Whilst some men may be habituated by circumstances, and othe
may habituate themselves to live from day to day like a bee or
monkey—and appear to die like a dog—masses of mankind witho
sophistication or civilised short-sightedness, do worship somethi
other than themselves. Others more fortunate, with wise instructi
and a goodly heritage, worship the Triune God.

Speaking generally there is in mankind this inherent awareness
something other than the human in what Otto *Idea of the Holy* de
cribes as a sense of the numinous—a feeling of awe, an awareness
mystery which calls forth wonder and adoration—something of wh
the wretched Jacob felt in the loneliness of his sin and the defenceles
ness in which sin can leave a man. " How dreadful is this place—th
is none other than the house of God, and this is the gate of heaven

The answer lies in the Nature of Man. Much has been said about
kinship with the beasts. By superior, intellectual equipment he h
made his life much more secure and comfortable than theirs. B
never can he be satisfied with the meeting of his animal needs, n
even with those men call human requirements. He longs for more th
this transitory, limited life can bring. He is painfully aware of
creatureliness. He longs for the protection, nay more, comfort a

companionship of the Creator. It is not just adolescents who are hero worshippers ; it is man in all times and ages.

This is accounted for in the Biblical Revelation. Man was made in the image of God, and to enjoy the fellowship of God. It is the disobedience of man to the will of God which makes worship and fellowship a strained or a strange thing.

" What is man ? " says the Psalmist ; the answer is, " Thou hast made him a little lower than God " ; or Heb. ii. 2, " than the angels ". Man shows forth his true nature and destiny when, with angels and archangels, and all the host of heaven, he lauds and magnifies God's glorious name—evermore praising Him and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory.

III

The next Biblical principle of worship is :

(a) *The Covenant Relationship.*

In the twenty-third chapter of Exodus v. 12, you find this comment upon the use of the Sabbath (השבת) : " Six days shalt thou do thy work, and on the seventh day thou shalt keep Sabbath, in order that thine ox and thine ass may rest (his weary bones ינוח), and the son of thine handmaid and the sojourner may be refreshed or get recreation (וינפש)."

It would appear that the Sabbath is beneficial at three different levels, and that it may not be expected from the ass or the stranger that they should keep Sabbath. Only the Israelite *in covenant* with his God keeps Sabbath, for this is a divine exercise (Gen. ii. 2). He not only rests, and is refreshed, but he also satisfies his soul on the Sabbath. Are we sometimes trying to scale down our programme of worship to suit the ass and the stranger to God, rather than to bring men into a covenanted relationship with God ?

Now this covenant principle cuts across a purely evolutionary understanding of the Bible (Eichrodt's review of Fosdick's Guide to Understanding of the Bible. Rowley, *Faith*, p. 16).

Covenant principle speaks of God's initiative in choosing a people for Himself, manifesting to them His own character and purposes, and in redeeming them from a slavery which meant extermination—rather than that of a people inheriting or selecting a god to whom they eventually added certain theistic and ethical qualities.

Again, this Covenant principle abrogates any claims of a " works theology ", whether of popular or ecclesiastical Christendom, or of the Rabbinic ethics of Judaism. " The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all peoples, but because the Lord loveth you, and because He would keep the oath which He sware unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the land of Pharoah, king of Egypt " (Deut. vii. 7).

Amongst the distinctive ideas of the Old Testament, Snaith (ch. v) enumerates this Covenant Love of God. Behind this Covenant Love there is first of all the אהבה unconditional love of God (used also of

human love). " In His love and in His pity He redeemed them (Is. lxiii. 9). " I have loved thee with an everlasting love " (Jer. xxx 3). אהבה is the cause of the Covenant and the basis of its continuanc —the other word is חסד—with loving-kindness have I drawn thee חסד is covenant love—the means by which אהבה continues to expres itself.

There is a third word (חן) which means uncovenanted love poure out by a superior deity upon an inferior poverty, sin-stricken peopl to whom God is in no way bound by Covenant. Noah found חן—grac in the eyes of the Lord (Gen. vi. 8), so did the people in the wildernes (Jer. xxxi. 2) Now χαρις grace in the New Testament combines th original אהבה election love of God, which prompts this initiative, als His חסד covenanted mercy by which He binds Himself to His peopl and the overplus חן of uncovenanted mercy to all as well—all is her for men through the Grace of our Lord Jesus Christ.

(b) A covenant is not a commercial bargain or a legal contract, bu rather a pledge of loyalty to Him Who had first chosen and save Israel (Rowley, *Faith*, p. 69). God would never repudiate the Covenan bond from His side—but Israel from her side could break it, and would be broken.

In the New Testament there is the new Covenant sealed in the bloo of the Redeemer, which speaks of a better ransom from a fate mor horrible than that of Egypt. " This cup *is* the new Covenant " (Luk xxii. 20) " in My blood, which is poured out for you." Christ is th Mediator of a new and better covenant based on better promise (Hebs. viii. 6).

In the Prayer Book Baptism has been described as a choice betwee two theories—the Covenant principle or " a shot in the arm "—so say Mervyn Stockwood. With him we choose the Covenant principle. I this Sacrament, as in that of Holy Communion, God has taken and doe take the initiative with sinners, not because of what they are or becaus of what they do, and brings to them privileges and blessings which ar entirely the outcome of His own grace. Because of His inherent lov for mankind, He redeemed us, and adopts us into the redeemed com munity ; as Abraham and also his infant son Isaac received the circum cision sign of the Old Covenant, so believers in Christ enter with the children through Baptism into the Grace of God in the New Covenan Furthermore, they are nurtured in this new blood redeeming Covenan by continual partaking of Christ, and by becoming epistles of Chris written not with ink, but with the Spirit of the living God, not in tabl of stone (like the code of the old Covenant as external commandment but in tables that are hearts of flesh. Here is Jeremiah's new Covenan of the new heart and new spirit implemented for those who are baptize into Christ, and who spiritually partake of the benefits of His deat and passion.

Well may they worship and praise the Lord, Who hath visited an redeemed His people—for preparing a light to lighten the Gentiles, an to be the glory of His people Israel. . . . So we give Thee humble an hearty thanks for that Thou hast vouchsafed to call us to the knowled of Thy grace and faith in Thee. . . . And we, Thy humble servant

entirely desire Thy fatherly goodness, mercifully to accept our sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion . . . as our reasonable service or part in the Covenant of Grace, we offer and present unto Thee, O Lord, ourselves, our souls and bodies, a reasonable, holy and lively sacrifice.

IV

The Discipline of Worship

(a) *Festivals.* In ancient Israel, the great occasions of history, or rather of God's dealings with her, were commemorated by religious celebrations or ceremonies.

The Ecclesiastical year was planned to include : The Feasts of *Passover*, and of *Unleavened Bread* in the first month, abib (March/April), recollecting the Exodus ; *Pentecost*, thanksgiving for the food of the Promised Land ; the *Feast of the Atonement* in September/October in view of Israel's failure to keep the Covenant either in the wilderness or in the monarchy period, the *Feast of Tabernacles* to represent the wilderness wanderings, and the later feasts of *Dedication* (November/December), and of *Purim* (February/March), reviving thoughts of the Maccabbean struggle, and of the possible extermination of the Jewish people during the Persian period (details in the Book of Esther).

If the old Church so needed year by year to be reminded of the mighty revealing, redemptive acts of God, so does the new Israel need such reminder, and to be called on occasions to such a programme of worship or self abregation as will result in deeper faith and dependence.

(b) *The Sabbath* has always been a criterion by which to judge between those who serve the Lord and those who serve Him not. According to Pedersen's *Israel*, Vol. I, p. 308, " altars, pillars of stone, circumcision and the Sabbath . . . are witnesses to or tokens of . . . the covenant between Israel and its God ". It was one of the main storm centres in Nehemiah's great struggle to separate the returning exiles from secular pagan ideas and practices. Snaith, *From Cyrus to Herod*, pp. 78/79, thinks that a new and strange strictness was given to the Sabbath just then, which led to the Mishnah tract Sabbath with its many taboos, and of course to the ridiculous restrictions challenged by our Lord. If we demur at following this trend, I'm sure we can fully endorse the challenge of Amos viii. 6 of those who in the worship of money or pleasure commercialize the Sabbath, and in exploiting the other men's leisure rob them of opportunity to worship. Thus, since Jesus came, we have our great Christian festivals before Trinity which speak of the Divine Initiative in working out man's redemption, to be followed by guidance and instruction after Trinity of the life of godliness in the fellowship of the Church. Throughout the year, the agents whom God has used in extending His redemptive love, and revealing it in human life, come before our notice, in what we call Saints' Days, and Sunday by Sunday we remember the Victory of our Lord and Saviour

over sin and death by His Resurrection, and that in Him we are raised to a new and eternal life here and hereafter.

(c) *Leadership* in worship and instruction was part of the discipline of Old Testament times. So fully accepted was it that it became a closed system, to the detriment of a new and radical spiritual force like Jeremiah—for said they, " Come and let us devise devices against Jeremiah, for the law shall not perish from the priest nor counsel from the wise, nor the word from the prophet " (Jer. xviii. 18).

Much argument has been bandied about as to how and when Levites became segregated into priests, and lesser clergy. Osterley & Robinson consider priests and Levites identical in Deuteronomy. Manley, p. 105, *Book of the Law*, holds this is not so. In his view he is supported by Bentzen, vol. ii, p. 44, who considers the authority of the priests in Deuteronomy there to be exalted above even kings and prophets. They certainly became dominant from Ezekiel and after, but must have held a highly significant place earlier, in that a high standard of conduct was expected from them (as in the problem of Eli's sons). The wise men represent the thinker and teacher who sought to relate generally accepted ethical principles to the lives of common men and to show that fundamentally ethical laws express the mind and will of an ethical God. As educationalists they were also godly and were unlike philosophers in this, that they appealed not so much to intellect as to the common motives and instincts which affect human behaviour. Their descendants, the Scribes of our Lord's day, were mostly the amanuenses of other men's thoughts.

The prophets trace their pedigree to Moses (Deut. xxxiv. 10 ; xviii. 15-18), though Jesus warned Dives that if his brothers heard not Moses *and* the prophets, neither would they be persuaded, though one rose from the dead. The term Moses is used for the Pentateuch especially its legal parts. Sometimes a priest is also a prophet, as in the case of Samuel, Jeremiah or Ezekiel. Sometimes the prophet is raised up, and in his insistence on truth and righteousness, finds himself in conflict with the established Church and its regular ministry. Such was the position of Elijah, Micaiah, the son of Imla, Amos and Jeremiah. In this apostolic succession was also John the Baptist, and in popular estimation, so was also Christ Himself.

To the Church of the New Covenant the ascended Christ also gave gifts in the form of a variegated ministry. On this point St. Paul was quite clear (Ephes. iv. 11) ; apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints unto the work of ministering . . . to these may be added, teachers, miracle workers, healers, helpers, counsellors or organizers, and speakers with glossolalia—" tongues " (1 Cor. xii. 2 and 6). All these forms of leadership are manifestations of the spirit in the life of the Church. Here we must be progressive and be prepared to give a place to such a wide ministry, and loyally accept such ministry for worship and service. Evangelicalism is by no means free of snobbery and suspicion of what is commonly called a lay ministry, even where certain gifts of the Spirit are manifest. Again, we must all be prepared for the intrusion of God from age to age through His prophets, not mere mystics or visionaries, but men who are true to the word and to the testimony.

MINISTRY

Ignatius, faced with faction and schism, called for loyalty to the Bishop, though he omits the Bishop of Rome from his correspondents. Irenaeus and Tertullian developed the argument that Churches were Catholic and orthodox who had a succession of bishops from the apostles (Greenslade, *Schism in the Early Church*, p. 169). By the time of the Reformation, "apostolic doctrine" comes to be that which an "apostolic ministry" teaches, rather than an apostolic ministry, that which teaches the apostolic faith, (p. 206). The Reformers believed that "whatever the pedigree of its bishops, Rome had lost true apostolicity . . . and . . . the only course was to repudiate the ministry as it was then embodied and to stand by the faith"—though Greenslade is hesitant to say they acted rightly. Norman Sykes summarizes the views of Jewel, Whitgift and Hooker, even in his later books, as amounting to this, that there is no one certain kind of government in the Church, but of the necessity of some form of ordered regimen there was no doubt (*Old Priest and New Presbyter*, p. 20).

As regards "Priest" Whitgift would have it stand for Presbyter and not Sacerdos, Hooker claiming that sacrifice is no part of the Church ministry (p. 43). Even after Launcelot Andrewes, Overall and Jeremy Taylor, "Anglican asserters of Episcopacy generally stopped short of unchurching the foreign reformed Churches and of denying the validity of their Ministry and Sacraments" (p. 69).

(d) The discipline of the Church in terms of leadership is, therefore, interpreted as meaning that a clerical system of some sort is necessary, and that in terms of history and experience, episcopacy is the normal development from Apostolic times, and "would seem of Apostolic origin". No defined form of leadership is expressly noted in the New Testament for all times and places, and so our Episcopal Government and ordination is of the *bene esse*, rather than the *esse* of the Church (p. 84)—the *bene esse* being the pre-Tractarian High Church position of Heber (p. 166). Laud held that the cause of the schism of the sixteenth century lay with Rome herself—and Jewel, by implication, held the Roman Church a branch of Christ's Universal Church, albeit in present need of purgation and reform. In other words, the Church, both laity and clergy, needed relating to a scriptural standard of discipline for doctrine and worship. This, of course, Rome has never agreed to do—being, as Barth has rightly pointed out, "engaged in a soliloquy with herself".

Loyalty and discipline in relation to leadership has never been in the Church a substitute for spiritual responsibility and privilege of the rank and file. Every member of the Covenant peoples was called to consecrate himself in a real sense to God—this is implicit in the statement that Israel was called to be a kingdom of priests" (Rowley, *Faith of Israel*, p. 135). Scriptures: Exod. xix. 6; Isa. xliii. 20, 21).

This, too, is clearly set forth in I Peter ii. 5-9, as the status of those who, whatever their origin, through faith in Christ, became the people of God. All too belatedly, and largely through the sheer necessity of evangelism, this precious truth of the priesthood of the laity is being

rediscovered (*Towards the Conversion of England*, 1945, p. 61). Precious indeed, for Christian worship and Christian work go hand in hand.

V

(a) The Content of Worship

(a) *Place.* It may be argued that with the God of heaven and earth no place is more sacred than another. "God being Lord of heaven and earth, dwelleth not in temples made with hands" (Acts xvii. 24). Solomon recognized this, but was none the less moved to build and consecrate a House of God, as a place of prayer for God's people (I Kings iv. 27f.); a special place, or a special building, is no necessity with God, but is certainly a convenience to men who desire to seek God in worship and prayer.

(b) *Focus.* Most religions appear to have developed some symbol or image or focus point in their places of worship (except Islam). Even the synagogue has the Ark with the Sacred Scrolls before which burns the נר תמיד—the Perpetual Light of Revelation.

In the town of Drogheda in Eire is a large Roman Catholic Church with three altars of equal size. Behind each is a larger than life-size figure—on the left Joseph, on the right Blessed Virgin Mary, and Christ in the middle. This is the Trinity which appears before the worshipper. In practice I found that, apart from two men before the figure of Joseph, all the rest prayed before the Virgin. In the city of York I visited an Anglican Church where I found more images of saints than worshippers.

The Jew, more than any other race, learnt through bitter experience the price to be paid for tampering with the Mosaic injunction: "Thou shalt not make to thyself any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is under the earth, thou shalt not bow down thyself unto them, nor serve them." The tragedy of Israel was Jeroboam, the son of Nebat, who made Israel to sin with his golden bull calves—which most interpreters of the Old Testament hold were not heathen emblems, but supposed to represent Yahweh Himself as a god of might.

The notes in the Douay Bible with characteristic casuistry claim that Exodus xx is an injunction against heathen idols, but images etc.—in the house of God—so far from being forbidden, are expressly authorized, e.g., the cherubim and the brazen serpent. The cherubim screened in the Holy of Holies, could not affect public worship, and the brazen serpent, when it became a focus of worship was destroyed.

Let the focal point of worship continue to be a Holy Table set and arranged, as near as may be, to represent that Last Supper in the Upper Room, so that if from the pulpit should sound out another Gospel, then the last ministry of a dying Saviour and His invitation to partake of Him, may show men wherein is life for dead souls.

(c) *Form.* Corporate worship must necessarily take on some form or pattern, and thereby express a central idea, around which is grouped certain related ideas or conceptions of religion. The ideas or conceptions may be a secondary rationalization of a ritual pattern, or

what is equally likely, religious concepts and ideas create certain patterns. It is important that the relationship of form and ritual to theological concept should not be left just to take care of itself or, worse still, that unbiblical religious ideas should eventually result in the formulation of types of worship which are serious deviations from true Christianity.

As he tells the story of the expansion of Christianity in his eight volume History, Labourette, in period after period, gives a chapter on the effect of Christianity upon its "environment" followed in each case by a most important chapter on the effect of its environment upon Christianity. Between 500 and 1500 the accentuation of the position of the Pope, with other factors such as political disintegration in the West, led to a drifting apart of Greek and Latin Christianity, and to a crystallization and unification of doctrine and ritual. Of the latter there developed many local forms in connection with wells and other such places held sacred by pagan cults (Vol. II, p. 413). Saints, evidently in conflict with Druids and other such personages, worked greater miracles than they, so that a cult of saints arose. Aristotle's philosophy put a permanent stamp on Roman theology, and the Sacrament of Holy Communion was explained and expressed, since Thos. Aquinas, in a philosophic rather than a Biblical sense. The Virgin Mary became honoured more than all the saints, some think to express a popular, undefined hunger for an embodiment of female virtues in the deity (Vol. II, 425). Hymns and prayers to her honour followed, as did Lady Chapels in the vast churches and cathedrals of the Middle Ages, which were reared to house the Sacramental Christ. All these developments in doctrine and worship, then and since, do raise the question, What do we mean by Christianity? Are they to be traced to the original sayings and doings of Jesus in the context of Old Testament religion, and are they legitimately derived therefrom?

The liturgy of Old Testament times centred round a system of sacrifices, as we know. They have often been decried as crude and even debasing, as borrowings from primitive pagan sources, and so forth. They are presented in the Bible on the interpretation of the Epistle to the Hebrews, as not in themselves adequate, which cannot, as touching the conscience, make the worshipper clean, but as shadows of that better Covenant of which Christ is the Mediator and the Great High Priest. The abuses of the sacrificial system do not invalidate it, no more do the abuses of doctrine and practice invalidate our liturgical expression of the sacraments of the Gospel as means of grace.

(d) Even as Judaism without sacrifices is a dry tree of ethical pronouncement and legal formulae, no more is Christianity without the sacrifice of Calvary, and the continual remembrance of it, and the eating of the flesh and blood of the Son of Man. But let us be warned lest departure from Divine Revelation, under pressure of the ancient or the modern, should leave us like Aaron, with a golden calf or with a worship which, not being regenerative, is not even edifying.

The Word of God is part of the worship. The prophet's ministry must always complement that of the priest. Samuel, who was both, declaimed (xv. 22) that to obey was better than sacrifice, and to hearken

than the fat of rams. Indeed, Jeremiah claims that God spake not unto the fathers concerning burnt offerings or sacrifices—but this thing I commanded them saying, " Hearken unto My voice, and I will be your God, and ye shall be My people, and walk in the Way that I command you, that it may be well with you " (Jer. vii. 22, 23) ; or to quote Hos. vi. 6, " I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings."

Writers like Fleming James give up reconciling Deuteronomy legislation with the words of the prophets, saying that the Deutoronomists parted company from the prophets, who treated sacrifice and ritual ordinances as subordinate, if not negligible. The Deutoronomists insisted on details such as the sanctuary, and different forms of sacrifice and the manner of their presentation, so as to show that the way in which worship was conducted mattered supremely.

In hospital a lady said to me, " Why continue these long, dreary sermons in church ? Give people the Sacrament, that's all they need." My reply was to tell her I received a Bible at Ordination (not a chalice) with the injunction to minister both Word and Sacrament. Furthermore, it is in the Holy Communion service that we have the rubric about a sermon.

We may never find it easy to reconcile the position and ministry of priest and prophet in the Old Testament, or in our own ministry, but whether or not it is clear, the Word of God must interrupt, if necessary, the placid flow of even a laudable liturgy, lest men worship God with their lips, whilst their hearts are far from Him. Preaching must accompany worship, that men may worship God with the heart, and with the understanding also. Worship should be the context of preaching, so as to give men an awareness of God, and that the preacher may become a prophet, one who stands in the presence of God and speaks in the name of the Lord.

(e) *Spirit.* Worship must be in spirit and in truth. Whilst our Saviour discriminated between the Samaritan and Jewish religions He did make it clear that the place and type of worship had to be tested by this fundamental criterion—that as God is Spirit, He must be worshipped in spirit as well as in truth.

There is what Canon Max. Warren has called a scandal about true worship. It causes people to stumble, " brings them up with a jerk," startles and convicts them, and puts them in the way of conversion. The C.M.J., in one of their pamphlets, refer to a Jewess who in a mood of enquiry or curiosity, attended a Christian service of worship. She was impressed and convicted by the service itself, and eventually converted. These people were speaking to a God Whom they knew and loved, and to whom they were offering the love and devotion of their hearts.

A congregation to whom the Lord God is almighty and lifted up and Whose glory fills His temple, and with a pattern of worship which is Christ-centred, is sure to be a rock of offence to many, but to many more it meets their fundamental needs as men, creatures in God's image. If together with that there goes an intelligent, corporate

expression of prayer and praise, coupled with the κοινωνια fellowship of the family of God, then not only are men built up in their most holy faith, but such a worshipping community is equipped for the extension of the Kingdom. True worship is not only rendered to the one, true, living God, a primary duty of man, but in its carthartic effects, pride and pettiness give way to a corporate expression of the life of the citizens of God's eternal kingdom. This, rather than an ecclesiastical, esoteric piety is our aim.

Book Reviews

THE PROPHET JONAH. An Exposition.
By Hugh Martin. The Banner of Truth Trust. 1958. 12/6.

Dr. Hugh Martin (1822-1885) was a mathematician, a theologian, a minister of the Free Church of Scotland, the author of several works, and an honorary D.D. of Edinburgh University. In this lengthy commentary on the book of the prophet Jonah he acknowledges his main indebtedness to Calvin. Indeed, the book is one of " A Geneva Series " of commentaries, and has a foreword by Professor John Murray, of Westminster Theological Seminary, Philadelphia. Its extraordinary cheapness (359 pages well printed for 12/6, is noteworthy in 1958 !) must be accounted for, if the book has not been subsidised by the fact that it has been produced by phototype process.

The problem of the historicity of the book of Jonah, so far as the reviewer has noticed, is not discussed—its historical nature being assumed. The twenty-two chapters would appear to be sermons written up—so the style would suggest (" O sinner ! the bolt may be almost on the wing that is to pierce your heart . . ."). Nor is the style without its dramatic appeal for an age which could take this kind of homiletic approach—the author is commenting on " Now the Lord had prepared a great fish to swallow up Jonah ".

" On His face—a frown of deep displeasure for your offence ! In His hand—a raging storm, relentless, waiting for you ! Could your case well be worse ? Thus much upon the surface. Thus, to sense and reason.

But to faith—what ? Beneath the surface, while He holds the storm in His left hand, with His right hand ' the Lord has prepared ' a deliverance. And behind the frown, in the depths of the Lord's heart —what ? Protecting, redeeming, life-giving love ! ' Righteousness and peace have kissed each other '."

Perhaps, too, the length of some of the sentences is more pardonable in a message designed to be spoken rather than read. For example " But when we try in imagination to stand on the reeling deck beside this man of God, offending, yet honourable and honoured, and see alike the firm resignation, combining meekness and moral majesty with which the prophet faces the waves roaring for him as the lion ravening for the prey, and the mournful admiration and regret with which these heathen men look upon their guest—revealing that high appreciation of his character which, even though known to them only in connection with his offence against God and his occasion of extreme distress to them, they have irresistibly been drawn to entertain—we are overpowered with the impression that high above the floods sitteth an unseen One who is carrying out a righteous award, and who, while He hath said, " Touch not mine anointed, and do my prophets no harm,' would appear to have said so, not merely to procure them protection when they are right, but because He Himself will chastise them when they err."

There are three chapters devoted to the New Testament in its re lationship to Jonah—" The Type ", " The Parallel," " The Sign "

Donald Bradford

GOD IN THE GARDEN.

By Curtis Mitchell. World's Work. 16*s.*

This is the official, well-documented record of the greatest series of evangelistic meetings in all history, conducted as they were by Billy Graham. It tells, in a form which is necessarily condensed, of the impact made upon the two million Americans who night by night for 10 days thronged Madison Square Garden, and of whom 56,000 remained behind to testify in varying ways to varying degrees of blessing.

Whatever assessment may be made as to the permanent value of these great crusades, the fact that this book gives a clear, convincing account of the man who led them should mean that any thoughtful Christian would wish to read it. For Billy Graham has spoken directly to more people than has any other man in history, and was watched by more than 96,000,000 television viewers during these historic meetings.

It is the belief of the reviewer that if ministers read this book carefully and humbly, revival might well spring up throughout the country. One thing is clear : God means to use Billy Graham, and that can be the only adequate explanation of what *God in the Garden* and corresponding books of Billy Graham's other great campaigns reveal.

An authentic picture is given of the organization, advertising and expense of the choir, workers and prayer leaders, of the special attack made on teenagers, and, of course, of the great crowds which thronged Madison Square in a city known as " the evangelist's graveyard ".

The case papers—to use such an expression—rejoice the heart, though humbling the spirit ! If a reviewer may be allowed a derived comment : why do we not know more of this in ordinary Church life ? Is the answer in the sovereign will of God, or is it in the unreadiness or unbelief of the Churches ?

One notices in this book something so evident in England and Scotland during similar campaigns. There were three outstanding blessings : Billy Graham, under God, made religion headline news and popular talk, so that tongues were loosened, giving the Christian laity unprecedented opportunity ; many Churches found new hope, and once more expected definite things to happen, and then, of course, many thousands found Jesus Christ in a personal, self-attesting manner.

If there are criticisms of the book, perhaps the greatest is due to the very success of the campaign. In reading the endless stories of blessing, you are rather apt to lose sight of the wood for the trees. The magnitude of it all becomes just a little lost in the detailed accounts of the changes lives of men and women. Perhaps it would have been helpful had we been told more about the considerable opposition which had to be faced.

Whatever else may be thought of this record of the Madison Square Garden crusade, surely its reading will cause the figure of one of God's great men to arise before the longings of faith, in all his love, sincerity and fearless courage, and, may it be added, his obvious humanity—the human asides add immeasurably to the book. It is no exaggeration to suggest that to fail to read this book might well mean to miss the blessing of a lifetime.

C. C. KERR.

BIBLICAL FOUNDATIONS. Selected Theological Studies. *By B. B. Warfield. Tyndale Press. pp.* 350. 15/-.

The writings of Benjamin Breckinridge Warfield, who was Professo of Didactic and Polemic Theology in the Theological Seminary o Princeton, New Jersey, from 1887 until his death in 1921, were firs published in journals and encyclopædias. They were collected an reprinted in a (limited) edition of ten volumes by the Oxford Universit Press of New York about 1931. This was soon exhausted, and th Presbyterian and Reformed Publishing Company acquired the right and produced (as it appears) five volumes containing a selection o articles from the earlier work ; these are still in print. In the presen book, the Tyndale Press has made a further selection from three of th five aforementioned volumes to form a representative introduction t Warfield's writings. Thus, if the present publishers succeed in thei object of creating an appetite for Warfield's work, possession of thei book will be unnecessary for the hungry man, as all that it contain (and more) may be had (for a cost five times as great) in three large books.

However, for those who will not go further, " Biblical Foundations contains much of value. The nine articles are : The biblical idea o revelation ; The biblical idea of inspiration ; The biblical doctrine o the Trinity ; The supernatural birth of Jesus ; The person of Chris according to the New Testament ; Christ our sacrifice ; The Ne Testament terminology of redemption ; Predestination ; Faith.

The first three articles are masterly studies, deserving to be read b all interested in a truly biblical theology. In the fourth, the Virgi Birth is maintained, in a shorter article, to be essential to histori Christianity, purely on external evidence as a doctrine. There is n expository treatment of the narratives themselves. By contrast, th next article contains a very full discussion of the *kenosis* passag Philippians ii. 5-9, and of the prologue to St. John's Gospel. " Chris our sacrifice " brings out clearly the polemical nature of Warfield writings, as he systematizes and then rejects contemporary non biblical theories of sacrifice at length. The seventh article is a elaborate philological study of the λύτρον group of words. The tw last are accounts of biblical themes which require topical rather tha expository treatment.

Whilst Warfield has the acutely logical mind of the mathematician so that his arguments are clear beyond mistake, his manner is some what heavy as a writer. It is not only the plentiful sprinkling of h pages with Hebrew and Greek, nor his copious references to the theo logians of his day, but the style itself, which makes it difficult to b described (*pace* the Introducer) as " chaste ". The reader who is no prepared to think will find little to draw him onwards.

The addition of an index to scriptural passages which are expounde in the text, and references to literature which has appeared since 192 at the end of the chapters, would improve the book and might well b a task for the anonymous editor. C. J. E. Lefroy

THE LETTERS OF NICODEMUS.

By Jan Dobraczynski. Heinemann. pp. 349. 18/-.

Jan Dobraczynski is a Pole who, after editing two underground periodicals during the Nazi occupation, was taken prisoner in the Warsaw revolt and sent to Belsen and other concentration camps. He has published thirteen novels since his release in 1945, most of which have had religious themes. The most successful has been that under review, the first of his works to be translated into English.

It is an ambitious undertaking, clearly written by a man with a great love for Christ, a deep knowledge of the Gospels, and a realistic appreciation of human suffering and human bewilderment at the extraordinary revelation of God. In a series of twenty-four letters to an old friend and teacher, Nicodemus, wealthy merchant, leading Pharisee and writer of homilies, member of the Jewish Sanhedrin, describes how his interest in the prophet from Galilee deepens from curiosity into faith. Stricken with grief by the mortal illness of his wife Ruth, he goes into the desert with other Pharisees to observe John the Baptist, then, hearing of the miracles of Jesus, makes the famous midnight visit immortalized in the third chapter of St. John's Gospel. In the Gospel this is the last we hear of Nicodemus, but Mr. Dobraczynski imagines him, driven by the longing that Jesus will heal Ruth, following the Teacher all over the country throughout the course of His ministry.

It is a splendidly effective fictional device. We see Nicodemus, numbed by Ruth's death, angry that Jesus did not save her (though he had never plucked up courage to ask Him), distrusted by his brother Pharisees for trailing after a man who offends all his own religious sensibilities—look at the tactlessness, the absurd choice of disciples—yet attracts him despite all this. Nicodemus is the rich ruler challenged by Christ, he is present at the feeding of the five thousand, at the storm on the lake, at the raising of Lazarus. He lends Jesus and His disciples his upper room for the Last Supper, opposes (with his friend and business partner, Joseph of Arimathea) the sentence passed at the Grand Council, and goes with Joseph to Pilate to beg Christ's body for a decent burial.

When not present in person, Nicodemus listens for every report of Jesus' bewildering career (the joy of those He heals, but oh! the misery of those He does not heal), and fills in his narrative. Staggered by the crucifixion, and unconvinced by early reports of the resurrection, he walks wearily towards Emmaus with a young Pharisee who has also opposed the sentence—both of them fleeing from the wrath which murders his less prudent friend Joseph. On the road, the risen Christ opens the meaning of the Scriptures to them, and at last Nicodemus sees Him for what He really is. He joins the women and the disciples in the barred room at Jerusalem as they wait and pray for the coming of the Comforter. He witnesses the death of Mary and her Assumption (Mr. Dobraczynski is a Roman Catholic), and knows the power of God which has sent forth the apostles on their mission. Luke, the doctor who had once attended his sick wife, tells him that he is going to write a life of Christ—something that Nicodemus, the famous Pharisee commentator, longs to do, but, he says: "I don't

really know whether He would want me to write about Him. My homilies served too long for my own glory . . . let it be as He wishes.'

There is a terrifying glimpse, too, of the court of Herod on the night of the execution of John the Baptist, and the background of political intrigue looms convincingly over the whole story. To read this book springing from a devout and richly documented imagination, is to walk with Jesus, to be fired by His claims, and sluiced by the limitations imposed on Him and His, to be sickened by the hatred that boils round Him, and constrained by the love that flows from Him, to feel a sacred fury at the death of a loved one, and to realize that it is in some sense the loving will of God, to know that Christ, though He refuse the gift which we ask of Him, will always leave us in His debt.

An ambitious undertaking, yes, but always intelligent, sometimes magnificent, and never sentimental. It is to be hoped that some more of Mr. Dobraczynski's books—*God's Miser* and *Jesus Christ and His Apostles* for instance, both well known on the continent—will soon be translated into English.

D. J. MITCHELL, M.A.

SAMARIA, THE CAPITAL OF THE KINGDOM OF ISRAEL.

By André Parrot. S.C.M. Press, 1958. *pp.* 143, *pls.* 12 *figs.* 23. 10/6.

BABYLON AND THE OLD TESTAMENT.

By André Parrot. S.C.M. Press, 1958. *pp.* 166, *pls.* 13, *text figs.* 54. 10/6.

The author, Curator-in-Chief of the French National Museums Professor at the Ecole du Louvre in Paris, and Director of the Mari Archæological Expedition, is now well-known to English readers through his Studies in Biblical Archælogy, of which these are volumes 7 and 8. His latest contributions continue to make available to the general reader up-to-date archæological evidence in a reliable and scholarly, yet eminently readable, fashion. These books concentrate on two cities, Samaria—perhaps second only in interest to Jerusalem within Palestine—and Babylon, the capital of the nation which was to terminate the great days of Palestine's virtual independence in Old Testament times.

The history of Samaria, and with it much of the northern kingdom of Israel, is described from its foundation by Omri, through the Assyrian domination to its last Hellenistic revival reflected in the New Testament. The remains of the city, excavated in 1908-10 and 1931-35 are well described and illustrated. Apart from the large and detailed reports prepared by the excavators, the final volume of which appeared early in 1957 after Parrot's book had first appeared in French, this study is the only one available in English. Many biblical incidents take on a new and vivid meaning when seen against the background of contemporary fact. The attitude of Jesus Christ to the Samaritan shows up in sharp contrast to the current orthodox opposition to the Hellenicised and pagan city.

Babylon is a subject of wider scope than Samaria, both in the physical extent of its ruins and in the longer historical period covered

The fascinating story of the excavations, mainly the work of the Germans in 1899-1917, and resumed by them on a small scale in 1956-8, is well told. It is interesting that an inscribed brick of Nebuchadnezzar II was among the first Babylonian antiquities received in the British Museum from the excavations of C. J. Rich in Babylon in 1811-12. Parrot reviews the whole of the history of Babylon with special attention to the points of contact with Old Testament history and archæological evidence. All this is carefully done, and it is no fault of the author that soon after his book was translated, new information came to light in Professor Gadd's recent publication of the Nabonidus texts from Harran. This adds something to the picture given of the days of Nabonidus (556-538 B.C.). It is sufficient here to say that the current doubts on the references to (Darius) the Mede in Daniel at the time of Cyrus, is being challenged again. Also, though Babylon was displaced by Seleucia as the capital, it was occupied until the first century A.D.; the latest tablet from Babylon is dated to 75 A.D. Though this is outside the scope of this book it raises the interesting possibility, but not probability, that the much discussed reference to Babylon in I Peter v. 13 could have been made to the ancient city of Euphrates!

These useful books, being reliable guides to these cities and the part they played in Biblical history, are strongly recommended to all Bible teachers and students. It is to be hoped that Professor Parrot will follow them with others, Jericho coming to mind as a possible candidate for the series. D. J. WISEMAN.

CHRISTIANITY, DEMOCRACY AND COMMUNISM.

By John M. Graham. Saint Andrew Press, Edinburgh. pp. 125. 12/6.

This is an uncommonly good book within its limits—which, however, are not indicated by any preface or foreword. It is not an exhaustive study, nor are there footnote references to primary authorities. It is not, therefore, planned as a scholar's entry into further research. It is, indeed, a teacher's book, designed to supply information and ideas to the young student who has no pretensions to scholarship, but a lively interest in its subject. This subject, incidentally, is not quite what the title implies, for its main theme is Communism, with ancillary chapters relating it to Democracy and Christianity.

For the young student, however, for the parson, or indeed for anyone who wants concise reliable information with a wise discussion of issues, this book is admirable. The author is a university don actively engaged in local politics in Scotland, who writes with both intellectual acumen and practical knowledge of his subject. Further, he writes well. I know of no book which so lucidly and concisely covers the same ground.

The theory of Communism, its background in the history of thought, its rebirth in the nineteenth century, its exemplification in Soviet Russia in the twentieth century, are all fairly sketched. And then the story is carried right home to the reader—to the Kruschev era and the activities of the Communist Party in Great Britain. The implications for Democrats and Christians in the western world are clearly shown;

and there is a very shrewd chapter on *Christian Political Realism*. Both as an outline history of Communism and as a realistic appraisal of the Christian's proper response to it in the organized structure of contemporary Britain, it is an able presentation of the salient facts and the significant ideas. Altogether it would be an excellent choice of book for any parish study-circle—manageable, intelligible, interesting, relevant.

I ought also to congratulate the publisher on a more than usually high standard of paper, print and format, at a reasonable price.

T. ELLIOTT.

PROPHECY IN ISLAM.

By F. Rahman. Allen & Unwin. pp. 118. 15/-.

Mr. Rahman is here chiefly examining the epistemology of al-Farabi and Avicenna, with special concern for the theories of the nature and function of the Islamic prophet ; and, conversely, with the attitude of the more orthodox tradition of medieval Islam towards these two great philosophers. As the discussion is necessarily technical, accompanied by (admirable) notes equal in bulk to the text, it is hardly meat for the light general reader.

Yet I not only enjoyed the effort of reading this study, admiring the author's grasp and scholarship, but was made to feel that in this seemingly esoteric enquiry, issues and problems were being uncovered which belong not only to medieval Islam but to Christian philosophy, both medieval and modern. For the Islamic philosophers, like many great thinkers of the Christian west from Aquinas onwards, were conscious disciples of Plato, Aristotle, the Stoics and the Neo-Platonists; while Islam was deeply committed to a doctrine of the revealing activity of a transcendent God, and to a view of man as moral rather than intellectual, dynamic rather than contemplative.

The " Greats " man to-day who has encountered Barth, or the Fundamentalist who has to come to terms with physics and psychology, might both of them find this glimpse of a remote culture relevant ; whilst all who ponder the renaissance of Arabic Islam in the modern world might judge it an essential exploration.

T. ELLIOTT.

THY SECRET TELL. A DEVOTIONAL DIARY.

By Grace Backus. With a Foreword by the Rev. Leslie Weatherhead, M.A., D.D., Ph.D. Published by Arthur James, The Drift, Evesham, Worcs. 9/6.

In his Foreword Dr. Weatherhead pays high tribute to Mrs. Backus. He says : " If anyone offers to disclose to another the open secret of God's grace, two qualifications are necessary. The first must be first hand knowledge of God, and the second, first hand knowledge of the human heart. The writer of this book possesses both these qualifications in full measure."

The secrets expounded in this diary cover twenty-six weeks. Each week has a title, and each day has its exposition and a suggestion for prayer arising therefrom. The second week is headed " Three weeks to Christmas ". It is a store of suggestive teaching on various aspects of Christian life.

H. DROWN

AVICENNA, HIS LIFE AND WORKS.

by Soheil M. Afnan. George Allen & Unwin. 30/-.

After placing Avicenna in his historical setting, the author proceeds to give sufficient biographical details to enable us to form a living picture of the type and temperament of this dramatic thinker.

Although Avicenna owed much to the inspiration of Greek philosophers, his own original contributions to Logic, Metaphysics, Religion, Medicine and Natural Science are of no mean order. Plato and Aristotle had shaken Islamic theologians by challenging some of their most serious religious beliefs, and Avicenna and others had attempted a synthesis somewhat similar to Aquinas's synthesis of Greek philosophy and Christianity in the West.

In the course of this study, we are led to appreciate the fervent literary activity of the East. Since the Arabs conquered North Africa and reached Spain from the Southern Mediterranean shores, and also marched directly through Europe *via* Turkey and Albania, a dual highway for the passage of Arabic translations of the Greek classics and Arabic writings into Christendom was opened up. Gerard of Cremona was a prolific translator amongst hundreds of others, and Avicenna's writings arrived even at Oxford.

It is an interesting query as to what remains of Arabic literary effort are contained in the libraries of out-of-the-way Spanish monasteries. Perhaps some of Avicenna's lost works lie there, unknown and forgotten. This book is a most comprehensive treatment of a literary era not much considered in Western Christendom. G. G. Dawson.

THE BUILDINGS OF ENGLAND—SHROPSHIRE.

By Nikolaus Peusner. Penguin Books. 8/6 (*paper*).

" The greatest attraction of Shropshire is that it does not attract too many " ; so opens the introduction of this latest volume in this series. Yet there is much to attract if only one travels with such a book as this in one's pocket. To the novice a veritable *multum in parvo*, and yet the instructed will not go unrewarded. As in all rural counties, there is always some architectural treasure to be found up some side lane, and in this compendium very little is missed. It is a pity to your reviewer that his church is not mentioned, and the ancient Priory site relegated to a footnote. Despite this, it should entice many from dashing through on the A5 to the mountains of Wales, and to cause them to view such treasures as Ludlow, Buildwas, Stokesay, Much Wenlock, Clun, and Heath Chapel, to name but a few.

John R. Bournon.

PROBLEMS OF CHRISTIAN DISCIPLESHIP.

By J. Oswald Sanders. C.I.M. 8/6.

Mr. Oswald Sanders touches upon a very wide range of aspects of the Christian life in less than 140 pages, dividing his treatment into two main sections.

Part One is an examination of the Christian's own heart and life. Tension, depression, declension, introspection, are all shown to be varying symptoms of spiritual disharmony ; and over against all this is placed the transforming of our mind into the mind of Christ. The

work of the Holy Spirit is set forth as both indispensable to conquest and unfailing in the accomplishment of it. The reader is reminded, however, that God's power must call forth man's response; that God will do what man cannot do for himself; but that He will not do man's part. "There is a very definite connection between weakness in the spiritual life and failure in the stewardship of money." With this opening sentence in chapter 9 the vital subject of giving is introduced; and this leads on in the next chapter to the problem of guidance in matters of right and wrong in Christian conduct.

In Part Two the Christian's service is considered. Some of the questions answered are: What are the marks of a good leader? When is it right to be ambitious? Why does zeal sometimes misfire? How shall we be on the victory side in the warfare against the devil? And how can we possibly fit everything in in a busy life, the demands of which always seem to outstrip the passage of time? ! The penultimate chapter on the missionary call is one which many young Christians seeking God's will for their lives, will find very helpful; whilst even the aged saints may be roused to fresh heights by the closing chapter on spiritual mountaineering. Almost the first words in the book are the Lord's own promise: "I will give you rest"; the last words are the author's exhortation to his readers: "Die climbing". Only God can bring the two together to make the Christian life one continuous song of harmony and praise. DESMOND K. DEAN.

MORAL RESPONSIBILITY IN CLINICAL RESEARCH.

By Douglas Jackson. I.V.F. 6d.

As an applied science, clinical research is young, but in a decade or two it has purged medicine of much that was valueless, and has established new facts and theories on a solid footing. Its criterion is the planned experiment, providing clear, re-provable results, and involving many individual patients, around whom most of the moral problems of research largely revolve. Clinical research is vital, but will the doctor allow treatment and humanity to suffer in its cause? Mr. Jackson shows that at the root of medical ethics lies the distinctively Christian view of man, an origin that is rarely acknowledged explicitly. Similar "second-hand" ethics in totalitarian countries were quickly altered or over-ruled, with consequent debased standards of behaviour and regard for humanity, and we should therefore be sure that our own are securely based on personal faith.

This essay should provoke any thoughtful person (especially a doctor) to examine the moral basis of his approach to his work.

I. LODGE-PATCH.

THE RAINBOW.

By H. V. Nicoll-Griffith. Stockwell. pp. 128. 8/6.

In this collection of verses the Rector of Zeals (Wiltshire) has gathered together effusions of a lifetime. No one would pretend that this is good poetry—there is too much jingle and not enough sustained control—but there is some worthwhile occasional verse here. Apart from ingenious versifyings (e.g., a whole poem on an -ire rhyme) and two or three amusing pantomime songs, there are a number of pieces

showing a fine feeling for nature and a deep appreciation of human love. "Side by Side," a tender sonnet on lifelong love, deserves particular mention. "Love only can by Love's own giving live" shows a virtuosity in the handling of paradox reminiscent of Elizabethan sonneteers. There are also some competent religious verses, of which I may single out the dramatic version of the Belshazzar story and the reverent contemplation of "The Spire", a poem written to commemorate the 700th anniversary of Salisbury Cathedral this year.

ARTHUR POLLARD.

LISTEN TO THE WIND.

By Douglas Webster. 2/6.

COME IN.

By Kathleen Carpenter. 3/6.

GREAT VENTURE.

By A. H. Dammers. 2/6.

These three books, published by the Highway Press, contain records of C.M.S. work. *Great Venture* is a most interesting, up-to-date account of one man's brief but intimate encounter with the Church of South India through four years' active service. He writes with obvious sympathy and understanding, with the thrill of this great venture still upon him. Writing favourably of the contribution that each participating denomination has made to the Church, he mentions the need of Anglicans, but adds the somewhat doubtful "blessing" expressed in the hope that "Anglican religious orders" should "be established, in loyal membership of the Church of South India".

Come In, by Mrs. Carpenter, is the sequel to her earlier book about work in the new Chinese villages in Malaya, *The Password is Love*. It is well illustrated with the aids used in teaching simple Chinese women, and shows how the Church is already taking root. Indeed, the whole book follows the sequence of teaching given in the homes, with preparation for Baptism and Confirmation, and the joy of fellowship in the Breaking of Bread and in prayer, worked out in the lives of individual Christians.

Listen to the Wind is a comprehensive survey by the Rev. Douglas Webster of the fields of C.M.S. work in West and East Africa, the Middle East (the Sudan, Egypt and Iran), Pakistan, India and Ceylon, and East Asia, including Japan, Hong Kong and Malaya, with a brief reference to China. The most interesting sections are naturally on East and West Africa, where the writer has first-hand knowledge of conditions through recent visits. The rest is more dependent on letters and reports from C.M.S. missionaries at work, but there are many stories of individual conversions, and the working of the Holy Spirit both in individual lives and through various movements. The whole survey leads up to a final chapter on the Church at Home, with its appeal to renewed and sacrificial effort to respond to the challenge of present opportunity. Perhaps a more rosy picture of the Church at home is painted than some would accept, with the suggestion that the

signs of the Spirit's working are specially manifest through the Communities of Lee Abbey, Iona, St. Julian's, etc., and in the desire to put our own house in order through the revision of the Canons, and proposals for Prayer Book revision. But all can agree on the tremendously important missionary task presented by the presence of 14,000 overseas students in Great Britain, many of them potential leaders in their own countries.

A. T. HOUGHTON.

FOUR BOOKLETS

THE PURPOSES OF THE INCARNATION.

CHRIST AND THE BIBLE.
By Dr. G. Campbell Morgan.

JESUS' OLIVET DISCOURSE ON LAST THINGS.
By Dr. Harold Ockenga.

TALKING ABOUT THE BIBLE.
By Robert C. Walton.

The first three of these booklets come from the firm of Parry Jackman, known also by the name of Scripture Illustrations Ltd. The fourth is published by the Student Christian Movement Press, one of a series of six discussion books for young people entitled "Thinking Things Through". The price of the first three is not stated, but all four are conveniently brief, the longest consisting of forty-eight pages, and the shortest of twenty. The price of the fourth is half a crown.

Pride of place must be given to the two reprints from the writings of the late Dr. G. Campbell Morgan, who will be remembered as one of the greatest expositors of recent times. These are very attractively produced with striking covers, and the print is excellent. Both are inspirational alike in their titles and in the method of treatment: *The Purposes of the Incarnation* and *Christ and the Bible*. These are essentially books for those who are beginning to think out for themselves the essentials of their Christian faith.

The subject, as stated in a Foreword by the son of the author, is both timeless and timely. They both require and deserve careful and prayerful digestion.

The third booklet is entitled, *Jesus' Olivet Discourse on Last Things*, and comes from the pen of Dr. Harold Ockenga. It consists of a careful collection of our Lord's Eschatological discourses, and the author, while careful to avoid a vague concatenation of prophecies, does not try to dogmatize unduly upon the interpretation of these. Again, it is a book to be studied thoughtfully.

The remaining booklet, *Talking about the Bible*, by Robert C. Walton, is of a quite different order. It is essentially intended for young people, written in a colloquial style in order to capture the imagination of the teenager. A comparison is drawn between what is termed outside and inside evidence. There is the New Testament story told from the outside, and the same story also from the inside. The presentation is unique and very graphic: the conversations recorded are truly up to date.

The treatment of the Doctrine of the Cross, however, is wholly inadequate. There is no suggestion of anything approaching atonement for sin, but only the victory of love. However, if the booklet leads to a closer study of the Bible, it will have served its purpose.

E. HAYWARD.

THE MYSTERY OF LOURDES.

By Ruth Cranston. Pan Books. pp. 208. 2/6.

Are there miraculous cures at Lourdes? If so, why? In this factual, informative and thought-provoking book, these questions (and others) are carefully and impartially considered. It is inevitable in dealing with such a subject that references are made to practices which to the non-Roman Catholic will appear idolatrous, but such references are few. It should be emphasized that the writer is *not* a Roman Catholic. Eager to discover the truth for herself she visited Lourdes, and in these pages relates her experiences, inviting her readers to approach the subject without prejudice, and to consider carefully authenticated facts. Tracing the history and development of the shrine since its inception just over one hundred years ago, she outlines the wonderful organization which lies behind the modern Lourdes, and shows something of the tremendous amount of voluntary work involved. In 1953 some 1,500 doctors—including Roman Catholics, Protestants of all sects, Jews, Moslems, Buddhists and agnostics—took part in the examinations at the Medical Bureau. All alleged miracles are subjected to the most careful investigation, the Roman Church refusing to recognize any "healings" as "miracles", unless they can be fully substantiated by medical evidence. Numerous cures are described, psychological factors considered, and "Causes and Conclusions" presented. All who wish to obtain first-hand information about Lourdes and also learn something about modern miracles of healing, should read this well-written and inexpensive book.

IVOR J. BROMHAM.

A TEACHER'S COMMENTARY ON ST. MARK.

By Richard Glover. Marshall, Morgan & Scott. pp. 322. 17/6.

Sydney Smith used to say: "I never read a book before reviewing, it prejudices a man so!" It is impossible to follow the great Canon of St. Paul's in this respect, because the appearance of the book to be noticed here is so attractive. Once picked up and opened, it is difficult to put it down because of the gripping, epigrammatic style of the writer, and his many shrewd comments. Before reading the book I looked up what he had to say on one or two "key" texts, and, not being disappointed, got down to his commentary in earnest, an added incentive being that the reviewer is working his way through St. Mark in his weekly Bible School.

Outside Baptist circles not a great deal is known of Dr. Glover and the book itself reveals nothing except on the dust cover, whence we learn that he had an extraordinarily long pastorate of forty-two years at Tyndale Baptist Church in Bristol. A friend who knows more about Dr. Glover's work than I do tells me that the contents of the book were first given in the form of Bible Study talks, and one can

quite believe it. That class certainly had some rich feeding from a spiritual point of view; and his provision might well be reproduced.

As I read the book I felt it would specially meet the needs of lay readers and lay preachers. Men who have not much time for preparation will be greatly helped by what they find here. And Sunday School teachers might find it hard to do better in getting ready for their classes. A combination of this Commentary and the C.S.S.M. Lesson Book on St. Mark by the Rev. A. W. Habershon will provide all that young and inexperienced workers need on St. Mark.

You will have gathered from what I have said that this is not a work of great erudition—it is not the sort of commentary that compares with Dr. Swete's great work. But it has its points, and some advantages as compared with Swete's masterpiece. The Eastern background, for instance, is well presented, frequent references being made to Dr. Thomson's *Land and the Book*, which is such an inexhaustible storehouse of local colour. Tristram's book on the land of Israel is also drawn on.

I have found the divisions original and refreshing—many of them would be suitable as sermon titles; let me give a few at random—"The wearisome popularity of Christ"—"The gravity of him that causes offences"—"Policy trying to do the work of righteousness"—"The meekness of Christ's Majesty."

The book contains a number of homely illustrations and one wishes for more. On Mark iii. 21 he says: "When the son of Dr. Innes became a missionary, the good old man, who sorely grudged parting with him, said, 'Some people are troubled with a bad son, but I am troubled with a good one'."

On page 65 the name of a distinguished Scottish preacher is misspelt.

To whet your appetite let me show you what Dr. Glover says on Mark vi. 31: "Come ye apart and rest awhile." 1. Note the tenderness of Christ. . . . 2. Labour lightened is not lost. . . . 3. Spiritual work especially needs rest. . . . 4. The breezy mountainside away from men, still gives the finest sort of rest. . . . 5. Rest never seems to be had where you are, but always other-where. . . .

For rich suggestiveness it bears comparison with Bishop Chadwick's gem in the Expositor's Library. For the class of readers already mentioned, and for those wanting a good devotional Commentary, above the average, let them purchase *A Teacher's Commentary on St. Mark* and they will not be disappointed. M.G.C.

THE GOSPEL ACCORDING TO ST. JOHN.

By Brooke Foss Westcott. James Clarke. pp. 307. 18/6.

As John was the disciple whom Jesus loved, so John's was the Gospel that Westcott loved. His commentary on it is the work of a skilled and devoted craftsman; his care, patience, precision and concern for detail remind one of the makers of mediæval cathedrals. And the massive expository edifice which Westcott set up has stood as the classic commentary on St. John since its first appearance in the *Speaker's Commentary* in 1880. It would be an impertinence to

recommend it; one can only thank the publishers for making it available again at a reasonable price. In linguistic *minutiæ*, the commentary sometimes shows its age, for it dates from the pre-papyri days when *koine* Greek was thought to be no more than bastard Attic; but Westcott's introductory argument for the historicity and apostolicity of the Gospel has not yet been refuted, and his exposition of the text itself is as precious as ever. On the self-revelation of God in Christ, as John presents it, Westcott speaks almost, if not quite, the last word; on the witness of the Gospel to the nature of sin and the plan of salvation, he is, perhaps, less definitive. However, we do not dispute the verdict of Canon Adam Fox, who ends his Introduction to this re-issue by asserting: "Take it all in all, Westcott is first and foremost for the student and the preacher, and for the Christian too, who desires to give more depth to his religion, his meditation, and his prayers." We hope this volume will find the welcome which trusty old friends deserve. J. I. PACKER.

MEDIÆVAL THOUGHT.

By Gordon Leff. pp. 317. *Pelican.* 3/6.

At the very moderate price of 3/6 the present study offers us a very full, readable and informative account of the development of mediæval thinking from its origins in St. Augustine to its final stages in the fourteenth century. With great skill the author traces the complicated story, assessing the various influences and giving a brief summary of the teaching of all the leading characters. A most impressive picture emerges of a movement which we are only too ready to dismiss as Scholasticism, but which for wealth and penetration of thought can hold its own with any of the great periods of theology and philosophy. For those who realize that they ought to know more about so significant a period, but have not the time or interest to undertake more detailed study, this is an ideal introduction. And for those whose thinking is rooted in the Bible and the Reformation, it provides an object-lesson in the rationalization of theology, a challenge to subject mediæval thinking to the necessary correction, and a warning against the constant threat of similar deviation. G. W. BROMILEY.

THIS IS MY PHILOSOPHY.

Symposium. pp. 378. *George Allen & Unwin.* 25/-.

In this interesting volume a selection has been made from the writings of twenty eminent thinkers of the day in illustration of their basic teaching. The contributors include such well-known figures as Bertrand Russell in the sphere of philosophy, Haldane in that of science, Trevelyan in that of history, and Maritain and Schweitzer in that of theology. As is only to be expected, no very unified conception emerges, and readers are more likely to be persuaded by those with whom they already agree, than by others. Yet the book has a very real value in its opening up of the leading issues of the day, its authoritative exposition of the solutions offered by scholars of international status, and its stimulation of the critical faculties to see the grounds on

which many of these solutions must be rejected as inadequate or misleading. Whit Burnett, the editor, has contributed an appreciative preface and some useful introductory notes to each of the writers.

G. W. BROMILEY.

CHRISTIAN FAITH AND THE FREEDOM OF SCIENCE.

By Dr. R. Hooykaas. Tyndale Press. pp. 24. 1/6.

This monograph deals with the threats to the freedom of science, political, clerical, and rationalistic—for the rationalist is the prisoner of his own reason—and goes on to demonstrate that this freedom is fully guaranteed by a biblical religion, for " the truth shall make you free " and Christ is the Truth. Both are considered historically. Calvin exercised a great liberating influence with his doctrine of the general intelligibility of Scripture ; if Moses had spoken scientifically the uneducated might plead that such subjects were beyond their capacity. Scripture is profitable for doctrine but not for instruction in geometry. There is an organic unity between biblical faith and natural science ; this is discussed from the middle ages through the Puritans to Newton. In surrender to God, the freedom of science is furthered, as men liberate it from worldly and pious traditions, and from the dictatorship of reason. This is recommended. S.H.G.

MORE NEW TESTAMENT WORDS.

By W. Barclay. S.C.M. Press. 10/6.

The publication of this work is a tribute to the well-deserved success of *A New Testament Word-book*, and all whose appetites have been whetted by the earlier book will determine to purchase this one. " The more I study words," says Dr. Barclay in his Preface, " the more I am convinced of their basic and fundamental importance. . . . Christian belief and Christian action both depend on a clear understanding of the meaning of words." A knowledge of Greek is not essential for the appreciation of Dr. Barclay's study of some of the great words of the New Testament, but whether he is a Greek scholar or not, no reader who loves God's Word, and seeks to live by it, can fail to find these studies illuminating and challenging. It is an advantage that more space has been allowed than in the earlier work for an examination of a few of the more important words, such as " agapē " (fourteen pages) and " kalos " (twelve pages).

FRANK HOUGHTON.

UNBELIEF TO FAITH. AN EXPERIMENTAL JOURNEY.

By Stuart Mawson. Inter-Varsity Fellowship. pp. 20. 6*d.*

This is a straightforward autobiographical essay, describing the conversion from agnosticism to a personal faith in Jesus Christ of a consultant surgeon at King's College Hospital. It illustrates the path that an honest doubter, versed in the scientific method, may take in looking for the truth as it is in Christ. The booklet would be suitable to give to such others as an encouragement to a serious study of the claims of our Lord, though it will not answer their questions, and would need to be accompanied by further teaching.

C. J. E. LEFROY

I CORINTHIANS—AN INTRODUCTION AND COMMENTARY.

By Leon Morris. Tyndale Press. pp. 249. 9/6.

This is one of the volumes in the Series of Tyndale New Testament Commentaries. The purpose of the series is primarily exegetical, and this aim has been very much in the forefront of Dr. Morris' mind. The Introduction, though too brief, is useful, and gives some valuable background : the Commentary itself is very uneven in value. Here and there one finds real expository treasures: but the general plan of verse-by-verse exegesis is not really suitable to a book like I Corinthians, and tends to obscure—or at least not to bring out—the closely-knit argument of this difficult but fascinating Epistle. There is a sense of disjointedness which is quite foreign to St. Paul's method ; and there are occasional lapses, as the extraordinary statement on page 62 that " hitherto " means " not yet ".

The chief blemish in the book is one for which the author is not responsible. It is laid down in the General Preface that throughout this series " Greek words are transliterated to help those unfamiliar with the language, and to save those who do know Greek the trouble of discovering what word is being discussed ". But is either of these aims really achieved ? Vide (for example) page 166—" Hort suggests that for *hote* we should read *pote* " : and over and over again Greek words take on a look unfamiliar to the Greek student, while not being in the slightest degree helpful to the rest. Right enough when the occurrence of the same word in different contexts is under discussion : but so often the transliterated word seems to serve no purpose at all. Your reviewer suggests that this point of policy should be reconsidered: we should then escape such remarks as (page 131) " The *not* in this question is more emphatic than in the others (*ouchi*) ".

But let it be said that for devotional purposes the careful reader will find many helpful suggestions in this volume : and even if the trees seem at times to obscure the wood, he will find in those same trees a great deal of grace and beauty, and will be led to glorify their Creator.

D. F. Horsefield.

A HANDBOOK TO MARRIAGE AND MARRIAGE GUIDANCE.

By Theodor Bovet. Longmans, Green & Co. pp. 152. 12/6.

DIVORCE AND REMARRIAGE IN ANGLICANISM.

By A. R. Winnett. Macmillan. pp. 284. 30/-.

After the excellent book by Dr. Wyle on *The Pattern of Love*, it was almost too much to expect that Longmans would give us yet another book on marriage that is every bit as good. But Dr. Theodor Bovet's book, translated from the German, is one of the finest treatments that one can expect to read. Dr. Bovet is a Swiss physician, with wide experience in marriage guidance, and his style of writing is clear, frank, and reverent. His knowledge of the psychological factors that are involved is worked quietly into the book, in such a way that anyone can see their significance.

The general theme of the book is the attainment of a satisfying Christian relationship in marriage, and the hindrances that will arise

on the way. There are hindrances that stem from upbringing, hindrances that come from the early days of marriage, and other hindrances that develop with the years. These may be primarily physical, or they may arise through failure to understand the different mental attitudes of men and women, or they may come through the gateway of strong emotions. Dr. Bovet deals with each level, and it would be safe to say that not only young people who are thinking of marriage, but also older people, with young children or children who have grown up, will learn something fresh from this book.

By comparison the book on divorce at first sight looks dull and technical, but in its own field it is good, and it accomplishes what it sets out to do. It confines itself fairly rigidly to Anglicanism, but is up-to-date with the inclusion of the attitudes of the Anglican Communion outside England. The author traces the two strands of belief in the Church of England, the one which holds that marriage is indissoluble, and the other which believes that in certain cases remarriage is allowable after divorce, even when the divorced partner is living. This is the fullest treatment of the subject that I know; for example a complete chapter is devoted to Bishop Cosin and the Roos case, and another longer chapter gives the whole background to the Divorce Bill of 1857. The book is a well-documented work of scholarship, written and presented in an attractive style.

J. Stafford Wright.

THE ENGLISH CAROL.

By Erik Routley. Herbert Jenkins. pp. 272. 25/-.

Here is a most happy marriage of author and subject. Whatever Dr. Routley touches he handles with zest, and in *The English Carol* he has a theme to match his own high spirits. Not that there is any lack of body : there are all the facts we could wish for, some of them winkled out from unlikely places, together with a generous number of quotations of the rarer carols, examples in music type, specimen carol services, and some photographs (these of rather unequal interest). A glance at the second index confirms this impression of thoroughness, by revealing that almost every item in the Oxford Book of Carols receives its comment somewhere in this book. Such comments are shrewd, good-humoured, often witty; and the plentiful material is skilfully organized to set out the history of the matter in three phases : " The Singing Ages," " The Great Controversy " (its central chapter entitled " The Wrath of the Puritans ") and " The Return of the Carol ".

A few criticisms are possible. There is the occasional mannerism (the author overworks the word " gesture ") ; sometimes also a small matter is blown up out of all true size and shape (as in the handling of " To-morrow shall be my dancing day "—a carol to which Dr. Routley virtually awards an " X " Certificate, but which turns out to be as demure as it is fanciful). But the book remains a tour de force, equally excellent as a work of reference, of criticism and of entertainment.

F. D. Kidner.